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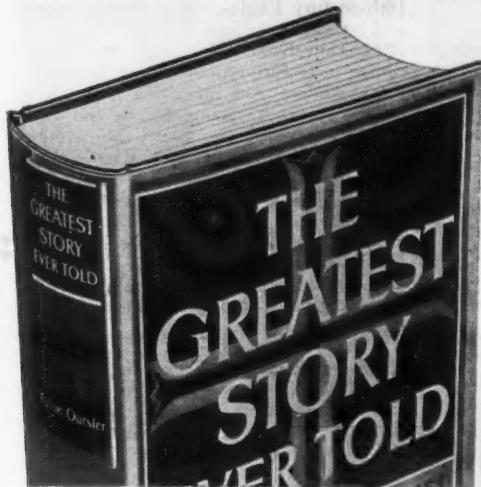
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CHRISTIAN HERALD

OUR PLATFORM: Christian Herald is a family magazine for all denominations, dedicated to this platform: To advance the cause of Evangelical Christianity; to serve the needy at home and abroad; to achieve temperance through education; to champion religious, social and economic tolerance; to make Church unity a reality; to labor for a just and lasting peace; to work with all who seek a Christlike world.

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Among Those Present.

Blake Clark (*Lyle Hayden—Shirt-sleeve Ambassador*, page 8) was born in Howell, Tenn., named for his great-grand-uncle, Howell Harris, descendant of the famed 18th-century preacher, Howell Harris, the "John Wesley of Wales." After graduation from Vanderbilt U., he immediately sailed to Hawaii to teach at the university there. In 1933 he took a sabbatical and went around the world, stopping in London to work for his Ph. D. at King's College. His dissertation was called "Oriental England." It discussed the introduction into 18th-century England of Oriental design and art.

At Hawaii U. Mr. Clark taught a course in feature-article writing in which every student had an article published in a national magazine before the end of the semester! He wrote the widely discussed book, "Remember Pearl Harbor" and followed that with "Robinson Crusoe, U.S.N." A year later he collaborated with Nicol Smith on "Into Siam, Underground Kingdom." Since 1945 Mr. Clark has been on the staff of *The Reader's Digest*, traveling to Iceland, Hawaii, the Philippines and Japan in search of material.

Eugene Exman (*Books and Authors I Have Known*, page 75) is in charge of the religious book department at Harper & Bros. in New York. Born in Ohio, Mr. Exman graduated from Blanchester High School and Denison University. He went on to study at the University of Chicago for an M.A. degree. His publishing experience began with three years at the University of Chicago Press. In 1928 he came to Harper and in 1944 he was elected to the firm's board of directors.

Mr. Exman married Gladys Miller of Pittsburgh; they live in Scarsdale, N. Y., and have three children: Frank, Wallace and Judith. "Gene" is very active in community affairs; he is a member of the local school board, a member of the board of deacons of Riverside Church and chairman of its Music and Public Worship Committees. He is also a member of the board of managers of the American Bible Society and an alumni-elected trustee of his alma mater, Denison University.

James Francis Cooke is the poet whose *Our Day of Thanks* appears on the frontispiece, page 10. "From earliest boyhood," he writes, "I have been acquainted with CHRISTIAN HERALD. My grandmother had it for years and every Sunday [The HERALD was a weekly then, —Ed.] I read her the sermons by T. DeWitt Talmage and Charles H. Spurgeon. With the deviltry of impatient youth I soon found that I could curtail the length by dropping out considerable portions. It didn't seem to make any difference to Grandma and my Sunday chore was over in a shorter time."

"Once," Mr. Cooke continues, "she sent me down to Dr. Talmage's home with the money for a subscription. He presented me with a cutting from an

olive tree which he said had come from the Mount of Olives. I had that for a long time." He also knew Graham Patterson, former publisher of the HERALD as well as Louis Klopsch, founder and first editor.

Born in Michigan, Mr. Cooke came to New York City for his education. He has gained recognition as an executive, editor, author, composer and lecturer. Since 1907 he has been editor of *Etude*, the music magazine. He is also president of The Presser Foundation in Philadelphia and lives in Bala-Cynwyd, Pa.

Jean Colby, who writes the helpful article on children's books, *A Living Library for Your Child*, page 73, graduated from Wellesley College. She was a teacher at the May School, a member of the staff of the Hartford (Conn.) *Courant*, and editor of *Junior Reviewers*. At present she is editor of children's books at Houghton Mifflin



Co., Boston. Her book, "Peter Paints the U.S.A." enjoyed a good sale. The wife of Dr. Fletcher Colby, chief surgeon, Urological Service, Massachusetts General Hospital, Boston, she is the mother of Toni, 14; Peter Fletcher, 11; Jean, 5.

Don Pitt (*Rebirth of a Graveyard*, page 6) is a senior captain in The Salvation Army and director of the National Research and Publicity Department at the Army's national headquarters in New York. During World War II he edited the Western edition of *The War Cry*. He publishes monthly periodicals for executive officers of the Army and for the field personnel; he also supervises the publication of S.A. reference literature. He is currently at work on a National Research Bureau pamphlet, "Pilgrim's Progress, 20th Century," which is the story of Salvation Army officership. For relaxation he stretches a piece of canvas, places it on a paint-spattered easel, gets out his paints and brushes and produces landscapes, still-lifes.



Clarence A. Mills (*Lady Nicotine is No Lady!*) is in a position to know what he is talking about. As Professor of Experimental Medicine at the University of Cincinnati, he came into the news recently via a letter to the editor of *Time* magazine. He wrote to protest the journal's "blithe presentation" of Novelist Harrison's gay return to heavy cigarette smoking after a serious coronary attack, as described in his book "Thank God for My Heart Attack," without inserting some hint of the dangers involved. We invited Dr. Mills to tell us more. He does so—and very convincingly—in the piece starting on page 23.

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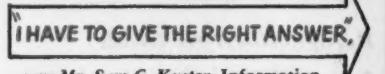
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says receptionist Janice Winters, "If I couldn't hear them perfectly! I choose 'Eveready' batteries for my hearing aid because I know I can count on them to give me longer service, better hearing!"



"I HAVE TO GIVE THE RIGHT ANSWER."

says Mr. Sam C. Kuster, Information Clerk in a museum. "That means I must hear questions perfectly. I couldn't do the job without my hearing aid and I count on 'Eveready' batteries. They always give me full volume, better hearing—longer!"



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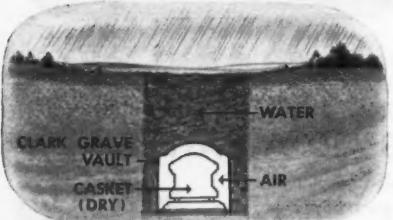
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ANSWERS

Questions

The Apostles' Creed

- Will you please explain the Apostles' Creed, how it was formulated and by whom?

GEORGIA

M. C.

According to one ancient writer who quotes from tradition, it was Peter who contributed the first sentence, "I believe in God the Father Almighty"; John added "Maker of heaven and earth"; James—"And in Jesus Christ, His only Son our Lord"; Andrew—"Who was conceived by the Holy Ghost, born of the Virgin Mary"; Philip—"Suffered under Pontius Pilate; was crucified, dead, and buried"; Thomas—"He descended into hell; the third day He rose again from the dead"; Bartholomew—"He ascended into heaven and sitteth at the right hand of God the Father Almighty"; Matthew—"From whence He shall come to judge the quick and the dead." The other clauses were contributed by James (son of Alpheus), Simon Zelotes, Jude and Matthias. It should be remembered, however, that neither Luke nor any ecclesiastical writer before the Fifth Century makes mention of an assembly of the apostles to formulate a creed, and the early fathers never claimed that the apostles framed it. Its date and the circumstances of its origin are uncertain.

Recognition After Death

- I have always believed in recognition after death, but some with whom I associate deny this. Is my belief reasonable?

OHIO

H. R. L.

If you will read the 13th and 14th chapters of St. John's Gospel, you will find the over-all basis for the Christian's assurance that we shall "recognize" and "know" after death.

The survival of personality is inevitably conditioned upon recognition. The "you" of you, which is personality, must be and is distinguishable. In other words, survival and recognition as of the promise, "Whosoever liveth and believeth in me shall never die," are part and parcel of each other. "I shall know as I am known."

There are, of course, numerous instances in which those who had departed this life were recognized by those alive and in the flesh. A notable illustration is the Mount of Transfiguration and the experience of Jesus and His disciples.

When Is a Bell Tolled?

- To settle a friendly dispute, will you tell me whether a church bell is only tolled in case of a funeral?

NEW YORK

J. W. D.

While in my old home community in Oregon the church bell was never tolled unless there had been a death, in many churches it is customary to toll the bell rather than ring it for regular services.

"Fencing" the Lord's Table

- Do you believe that any Christian church should bar Christians of another church from the communion table? Is it their table or is it the table of the Lord?

ILLINOIS

Mrs. A. T.

Definitely I do not believe that any church should bar Christians of another church from the communion table. But who am I to judge? For me to "fence" the table of the Lord against any Christian is an offense against the Holy Spirit Himself. I feel as strongly as that, but I know that other Christians have other convictions.

Duty vs. Opportunity

- I dislike my job in a small town and cannot get away from it because my mother is a cripple. This town stifles me and my job keeps me on edge constantly. Am I being selfish in wishing to get away? What should I do?

I think I know how you feel, but the question confronting you resolves into this: "Could I turn away from a duty to accept an opportunity, however attractive?" You, of course, must decide whether staying where you are for the time being at least is in the line of duty. Emerson it was who said that there can never be two duties confronting a person at the same time, but so often it is difficult to know which of the two appeals may be "duty."

Years ago I found it helpful when a similar dilemma arose to list every argument for and every argument against the possible decision and always asking God's guidance.

Endowments Destroy Initiative?

- One of the trustees of our small church believes that churches are better off without endowments. He says

(Continued on page 7)

Shall We Light A Candle In Jerusalem?

"We stand at Armageddon and we battle for the Lord!" cried a famous President in one of the crisis hours of American history. And this was the tocsin which carried the beat of the drum, the blast of the trumpets, on to a victory the like of which the world had never known before.

But the President was wrong! The greatest clash of arms the world ever saw is yet to come! The titanic forces that will be locked in the bloodiest battle since the sun began to shine, are now gathering their strength, manoeuvering their strongholds. One's blood runs cold as he detaches himself from the sedatives of his own environment and gazes upon a world in which the devil rides astride the four horses of the Apocalypse.

The Scene of the Struggle

The Word of God is unimpeachable, accurate. And it has put down in plain language just what we are to expect in the days ahead. The true Armageddon of prophecy, the gathering of hitherto unheard-of regiments, the myriads of death-dealing aeroplanes, the desolations of the Atomic bomb, these will find their desperate denouement, not in Washington, not in London, not in Moscow, but in that little pinpoint of world geography, now known as Israeli! Here are a few stirring paragraphs from a letter which our General Secretary, Joseph Hoffman Cohn, wrote while he was on his visit last summer to the land of God's heartaches:

Hatikvah! But No God!

The ship is coming ever nearer to the "Eretz". In another half hour we will be able to see the shore line of the historic Mount Carmel range. All hands are on deck, over the rails they lean, every eye scanning the horizon for the first sight of the long-yearned-for shore line, for familiar faces of other days at the pier to welcome them to the land of their dreams.

Suddenly the cry is heard, "Ha Eretz! Ha Eretz!" The Land! The Land! And there is pandemonium! For, as suddenly as though the scene had been rehearsed a hundred times, there rises a spontaneous cry to heaven, and the pathetic strains of the Jewish National Anthem pierce the air. One cannot keep back the tears. So yearning, so contagious, the outcry. It is the pot of gold at the end of the rainbow!

But one's heart only aches. It aches because we realize that these poor trustful souls have not the least idea of what greater agony awaits them in the not too distant future. To them, there is no Messiah—that is a mockery. Only their own strong arm will bring them conquest! As I talked with some of

them, I was shocked to discover that the promised Messiah had become only a myth to them. Did not their Israeli armies drive out the Arabs? And was it not the abandoned bravery of their Haganahs and Irguns that snatched the Land from the very teeth of a hostile and evil combination of world powers?

"Oh Jerusalem, Jerusalem!"

The greater tragedy is that they believe all their troubles to have come from "Christian" nations and "Christian" leaders. So that the name "Christian" and the name of Christ are anathema to them. How can the Christ possibly be the Messiah, if these Gentiles are samples of what the Messiah teaches and does?

Sorrow only adds to sorrow as one contemplates the scene. It seems amazingly incredible that the Church of the risen Christ should fail so dismally to bestir herself into a world-wide intensive campaign of Gospel proclamation to Israel that her only hope of redemption is in Him Who will be one day the Desire of the Nations.

History is being made today, not in America, not in Europe, but in that little spot of land called

Palestine. And the Church sleeps. As the refugees stepped out of the dory which took us from the ship to the pier, I saw two of the fanatic Jews, with long impressive beards, and faces lined with the agonies of a thousand years, fall to the ground and kiss the soil of their holy land!

"If Thou Hadst Known!"

Afresh comes the meaning of our Lord's piercing plea:

And when he was come near, he beheld the city, and wept over it, saying, if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! Luke 19:41.

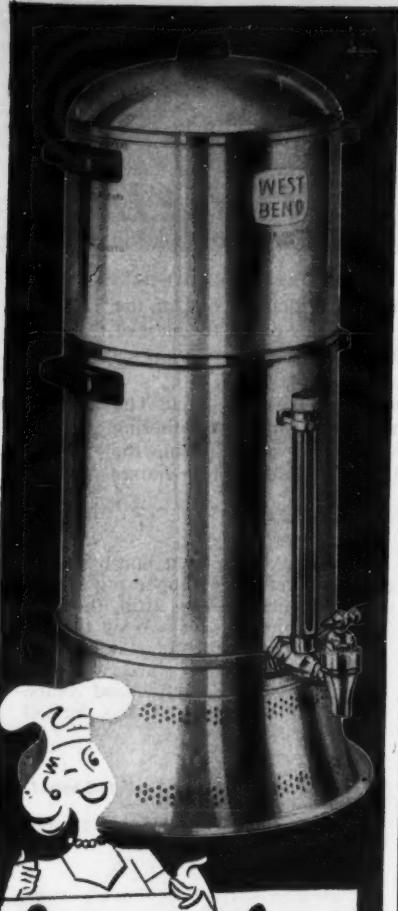
"If thou hadst known!" And who will tell them, if not the Church which bears His Name? An unprecedented opportunity has come to us now to establish a Jewish Mission testimony right in the heart of Jerusalem. We have the worker who is already in Palestine, a Jewish Christian of rare consecration. Would you not like to help to maintain this candle of testimony for these last days? Perhaps such a testimony will be used of God to win many Jews to a living faith in the Lord Jesus Christ, before it is too late.

**American Board of Missions to the Jews, Inc.
236 West 72nd Street, Room 2, New York 23, N. Y.**

In Canada: 39 King William St.
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God bless you in your stirring work. Hope you can light a candle in Jerusalem! I gladly enclose \$..... as a token of fellowship. You may please send me your monthly paper, "The Chosen People."

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Rebirth of a Graveyard

By DON PITTS

IN the center of the old part of Essen, in the Ruhr, there once stood a quiet cemetery where, since the time when Germany was young, the Jews had laid their people to rest. Decade after decade, even as the strength of Germany grew, the ancient Jewish cemetery was undisturbed. Those who lay buried there had never thought of themselves as other than German nationals.

But as the years went by, Germany's Jews began to watch with anxious eyes the growing power of Teuton militarists. They had learned by ancient and tragic experience to recognize the danger signals which preceded suffering. Yet the dead slept quietly on.

Between 1914 and 1918, as German battlefield cemeteries stretched across northern France, the Star of David appeared with mounting frequency over the graves of Jewish soldiers.

When Hitler came to power, those graves in France were forgotten. But his legions did not forget the little cemetery in Essen. Down with the Star of David over the cemetery gate! Out with the Jewish graves!

The Nazis burst into the little Jewish burying place and its era of peace was ended. Sledge hammers broke up the headstones. Rude spades shovelled up pitiful bones which had lain in peace for more than a century. Where there had been beauty and calm and thoughts lifted up to God, there now were yawning holes in the upturned earth, blasted trees and smashed gravestones. It was not enough that the living among the Jews had been forced to flee, or crowded into concentration camps. The harmless dead, too, suffered the fury of hate.

World War II came and was ended. Then one day into Essen came a post-war relief team from the Salvation Army, bent on opening up welfare work to help rehabilitate the destroyed and distressed city.

But they needed a place from which to distribute food and clothing shipped from America, England and other countries. They needed a cobbler's shop where old people, too poor to buy shoes, could come and work. They had to provide them with bathing facilities. Such things were not to be had in Essen. Essen was broken buildings, little else.

Where, too, was the money coming from? Word came that Salvationists in America would contribute a wooden barracks building. But where, in this piled-up rubble of a city, would there be a place for it?

Then they remembered. It would be a welcome thing in the sight of God if, where there had been such sacrilege and dishonor, His work might still be carried on. Why not establish their barracks on the site of the old Jewish cemetery, symbol of a living prayer that God might forgive and men forget?

THE Salvationists and their friends got busy erecting the barracks. Rubble was cleared, the open and empty graves were thoughtfully and prayerfully closed. Day after day, the Salvationists dug in the ruins, salvaged, trimmed and transported 30,000 old bricks from the ruins of the Krupp Armament Works.

As they restored the little cemetery again to a new life, the workers labored in the spirit and intention of

Isaiah, who cried in his day: "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice, and blossom as the rose."

Plumbing firms contributed material for the needed installations. Ten electrical firms gave equipment. German paintmakers lent their support. A manufacturer donated a heating system.

FINALLY the building was completed and dedicated. And now old and young gather every day, coming from their dark and cheerless cellars to the warmth of the Salvation Army hall. Fourteen thousand meals are being served each month to children and aged alike still living in cellars and other improvised dwellings in the area. Mothers may bring their sewing and work all day to meet their families' needs. In the clinic, children receive ultra-violet ray treatments from apparatus given by the Salvation Army in Coventry—the historic town that bore a particularly heavy air assault itself.

All prisoners of war returning to the area from Russia during the last two years have been provided with clothing, boots and medicine from the Essen barracks. Clean and inviting bathing rooms are available to all who do not have such facilities. And to all is given the Salvation Army's spiritual ministry—a ministry heralding hope for the future as well as sustenance for the present.

Thus has life been reborn, and every day is Resurrection Day—in an ancient Jewish cemetery.

DR. POLING ANSWERS

(Continued from page 4)

that wealth and particularly the dead hand of a great endowment destroy initiative and spirituality. What do you think?

NEW HAMPSHIRE

S. D.

Dr. Russell H. Conwell, a great Baptist clergyman who founded Baptist Temple in Philadelphia and also Temple University, had pretty much the same feeling about endowments. He insisted that churches unable to maintain themselves by their activities from year to year scarcely justified their existence. Always he spent the money he raised on current projects. He would have no endowments.

There is a great deal to be said for this position, but at the same time, there are endowed institutions—colleges, universities, homes for the aged, orphanages, hospitals, etc., that render society a service that could not be rendered were it not for their endowments. Perhaps a good slogan would be not less endowment but increased current income and intensified activity here and now.



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By BLAKE CLARK



LYLE HAYDEN

LYLE HAYDEN, farm-bred Illinoisian and teacher of vocational agriculture, is a new kind of American abroad in the world today. Hayden is neither a missionary nor a businessman, but he combines the best qualities of both. For the past three years this hard-working practical Yankee has been demonstrating to the Iranian *rayiatt*, one of the most illiterate and traditionbound peasants in the Middle East, how he can enrich his land and himself.

Hayden was sent to Iran in 1945 by the Near East Foundation, in response to an urgent call from Iran's Minister of Education for someone who could help alleviate conditions in rural villages, where 85 percent of the people live.

It was a dry, dusty 110-and-no-shade July morning when Hayden bounced his jeep into the little hamlet of Gala Nou, 25 miles from Teheran. Its land, along with four nearby vil-

lages, belonged not, as is usual in Iran, to a single landlord but to the Parvaresh-e-Itam Shahpoor Orphanage, bequeathed it by the wealthy eunuch, Aziz Khan Khaje.

Hayden mopped his forehead and took a good look at the family who were to be his neighbors for the next three years. Although it was the work period of the morning, the father sat listlessly in the shade of his windowless mud hut, evidently suffering from fever. Not three feet away flies swarmed over a huge dung heap, buzzing so thick that the people had apparently given up all efforts to fight them off. The pests formed in an ugly black line along the closed lids of a baby asleep in an older girl's arms and crawled on the red, swollen faces of the children who ran out to stare at the newcomer. A woman, carrying an earthen dipper, walked to the irrigation ditch which sluggishly flowed past. In its yellow, shallow water, three

boys were scrubbing a dirty sheep preparatory to shearing it. Hayden saw the woman dip into the contaminated water, wait for the mud to settle, then take a deep drink.

It was as if Hayden had been dropped back into the time of Darius, twenty-five centuries ago. The villages tilled their sun-cracked fields with oxen hitched to iron-pointed sticks. They laboriously threshed their thin wheat by hand. When sickness laid a peasant low, insects, crows and marauders from adjoining farms raided his crop before his eyes. Only one of the five villages boasted a school; only two adults in Gala Nou could read and write.

Living in a native hut, sleeping on an army cot and working ten hours a day, Hayden began to labor like a hired hand. On a ten-acre demonstration farm, with an assistant trained in Teheran, he set out experimental plots

(Continued on page 106)

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Our Day of Thanks

*Dear God of all our fathers, we kneel before Thy throne
To thank Thee for the blessings, which come from Thee alone.
We thank Thee for the right to live where all men may be free,
Where every child of every race is born to liberty.*

We thank Thee, God, for honest work, the blessings of good health,
We thank Thee for our loving friends, which mean far more than wealth.
We thank Thee for the right to help all those throughout all lands,
Who look to us with hope and tears. Behold, their outstretched hands!

We thank Thee for the fields and flowers, the glowing light of day,
The sweet repose that darkness brings, to drive our cares away.
We thank Thee for the verdant hills, the wonders of the morn,
We thank Thee for the woods and seas, the golden fields of corn.

*Our blessings, Lord, are numberless, compared with what we give,
And by our days of gratitude we learn the way to live.
Let none forget the faith that saved our forbears from despair
When in the fearful wilderness they came to Thee in prayer.*

*And in that faith we meet our task, to stand before all men
And pray for peace and brotherhood upon this earth again.
Dear Lord, bless all the weary souls whose heads are bowed with grief,
Calm all their fears and bitterness, bring them Divine relief.*

*Sing all ye choirs throughout our land, most blessed and most dear,
Praise God for all His countless gifts through all the coming year.*

- James Francis Cooke

GABRIEL COURIER



• AT HOME •

SUPREME COURT: It took Franklin D. Roosevelt four and a half years to get a man on the Supreme Court bench; then he named Hugo L. Black, while the country howled. President Truman got his first man there within six months (he picked Harold H. Burton, Republican, and the country didn't object). Now, since April of 1945, Mr. Truman has placed four out of the nine Justices on that bench. They will do for his Fair Deal what Mr. Roosevelt hoped his appointees would do for the New Deal.

Look at these Justices carefully. Black, Douglas, Clark and now Minton are clearly liberals; Jackson, Frankfurter and Burton are supposed to be right-wing, but they are far more left-wing than the conservative Justices of the Roosevelt era. In the middle are Vinson and Reed, called "centrists" by legal wisemen; they will cast a deciding vote, and they are definitely Truman-minded.

Like it or not, the Court is packed. It has been packed, by whoever happened to be in power. Theodore Roosevelt was an excellent packer—and he was no New Dealer! Talking of packing the Supreme Court, why do we blame the President—or Congress—for all of it? The Westerners tried their best to get a Western man on the bench, when Mr. Truman was considering Mr. Minton; the Roman Catholics made it plain that they should have at least one man there. So add business and geography and religion to the packers, please!

Incidentally, these are no "nine old men." Average age among the nine is 58-59. Oldest is Justice Frankfurter, 66; youngest is Clark, 49.

ISSUES: For some time now it has been just about impossible to tell a Republican from a Democrat, insofar as campaign issues were concerned. About all the Republicans have been saying has been: "The Democrats have done *some* good, but we could do it

better." The Democrats have been saying, "We've *done* it. Don't put us out for some untried stranger!" And the country has been voting the Democrats in, ever since 1936, in every election except the one in 1946.

Now, however, real issues are appearing for the first time. To date there are two, which will be fought out in the Senatorial contest in New York in November, and next year in Ohio: one is Federal Aid to Education, and the other is the "welfare state" as inaugurated by the Roosevelt and developed by the Truman regimes.

Mr. Lehman (see "Federal Aid") comes out for Federal aid to education; Mr. Dulles, his opponent in New York, opposes it. Mr. Lehman is all-out for Mr. Truman's welfare state, and Mr. Dulles calls it a peril. If Mr. Dulles wins here, many another Republican candidate will follow his lead.

Senator Taft, who will run in Ohio in 1950 for re-election, favors Federal aid to education, opposes most of the Truman welfare idea (though he is "anxious to do something" about housing and health) and has his name on the Taft-Hartley Act. His ideas are not exactly the ideas of many other Republican leaders; Mr. Taft could bring about a great deal of party disunity.

Then there is General Eisenhower, now in gown and mortar-board, who sees our freedom "to buy, to work, to hire, to bargain, to save, to vote, to worship, to gather in a convention or join in mutual association" as all wrapped up "in a single bundle." (We quote his exact words.) That makes Ike more and more prominent as a presidential candidate in the next presidential election, squarely on the Truman-Democratic side of the welfare state. Will Truman let Ike run? And whom will the Republicans put against him? And will the Republicans get down to cases and these issues, as Mr. Dewey should have done?

PASSING: At 82, Harry T. Burleigh is dead. Gone is a great soul. We pause

in reporting the furore of this little hour to remark that we knew him, and that whenever we met him we knew peace, and that if all men were like him we wouldn't be in the mess we're in now all over the world.

He came in often, to the office of CHRISTIAN HERALD; he came in with a cane and a smile, a little gentleman of the old school, apologizing always for disturbing us and taking our time—one of the greatest voices of our day, so fearful that he halt for a second the grinding of journalism's wheels! He would sit and talk about music and Dvorak and Christ and life, and then excuse himself and go on with a handful of light and peace and happiness for someone else.

COURIER'S CUES: The President will not drop Gen. Vaughan. . . . National debt now stands at about \$7 billion. . . . Sec.-Treas. George Meany, ex-plumber, 55, is slated to succeed 76-year-old Wm. Green as president of A. F. of L. . . . Italian colonies question will raise noisy battle at UN sessions. . . . Mexico will get that big U.S. loan, soon. . . . Sixteen U.S. airlines made profit of over 6 millions in last six months, compared with 14 millions lost in same time last year. . . . U.S. now has most powerful jet engines in the world. . . . 16-year-old Japanese crown prince may come to U.S. for education. . . . Administration will throw the book at Harry Bridges, on trial in California. . . . and Raymond Massey is being asked to play the embattled Cardinal Mindszenty, in the movies!

• ABROAD •

WEIMAR: The old Weimar Republic in Germany fell because of a welter of small conflicting political parties fighting within its framework; none of them ever got the upper hand, and the whole thing collapsed, and strong-man Hitler became inevitable. And there are many in Germany right now who think the same thing is happening to the new German Federal Republic.

The two strongest political parties in Germany are lineal descendants of the pre-war Catholic Center; they are the Christian Democratic Union in the North, and the Christian Social Union in the South. But within both parties are strong and antagonistic right and left wings scrambling for control. The Christian parties, which won the August elections, were not even strong enough to form a government alone; they had to call in the Free Democrats to help them—and the Free Democrats are a combination of small non-conformist parties! Dr. Konrad Adenauer, supposed to be the new German strong man, could not appoint the president of the Bundesrat (upper house), on the



HARRIS & EWING

The Army Chief of Chaplains, Major General Roy H. Parker, and Christian Herald's editor, Dr. Daniel A. Poling, visit President Truman at the White House.

his own authority; he was forced to appoint a left-winger he did not like. Kurt Schumacher, supposed to be the strong man of the Social Democrats, was almost dropped by his own party!

If still more new parties are formed—as they will be!—what then? Weimar, all over again? And is there another Hitler somewhere in Germany, waiting to take over? It could be.

TITO: Russia could crush Tito and Yugoslavia as easily as a steam-roller could take care of an egg. Why doesn't she?

At best, Tito has thirty divisions (three of them armored) of 8,000 men each. He has 150,000 men under arms right now—and Russia has at least five million. His men are better armed, better led, better fed than any others in the Balkans, but they are able at best to take care only of small border incidents. They would be pushed out of Belgrade and into the mountains in short order, if the Red Army should march.

Into the mountains. That tells the story. It is harder to drive a Yugoslav guerilla out of his native mountains than it is to get a Colorado gopher out of his hole. It would take time, money, patience—and Stalin has none of these. He dares not risk a long sniping mountain war against Tito.

Furthermore, battle with the Yugoslavs would mean increased help and sympathy for Tito from the United States. And it could conceivably unite all the rest of the Balkans in an underground fracas against the Soviets. Stalin might like that, but his people

wouldn't. They have just been through a war, suffered more in that war than any other nation except Germany.

So Stalin will stall. He will call names and try to bore from within, in Yugoslavia. We predict he will get nowhere; the Yugoslavs have tough hides, and stiffer necks. The Red Army will not attack Yugoslavia.

EXPERIMENT: Milk was so short that a crowd of enraged housewives tore the shirt off a milkman's back. Tons of meat from Argentina rotted in unrefrigerated railroad cars while the government was cutting the meat ration still further! But the government was doing something; it caught a restaurant-owner selling a four-course meal instead of the three-course meal prescribed by law, and fined him \$120.

It sounds most horribly like the New Deal—but no, this is merrie (?) England, under Labour. It is the Socialist Experiment, the answer to the abuses of capitalism.

But—it has the same old abuses!

● CHURCH NEWS ●

PRAYER: By a vote of six to nothing a special committee of the United Nations' General Assembly has voted for one minute of prayer at the opening of each session of the Assembly.

Did you write in protest when that was not done? Many of our readers did. We suggest that a note of thanks be written now to Secretary-General Trygve Lie, as evidence of our good spirit. Nine out of ten of us criticize without let or hindrance; few of us

remember to say "Thank you!" when the thing we want is accomplished.

This is not to be a spoken prayer, but a silent minute of prayer. That is as it should be; there are too many different faiths represented in the UN, for anything else. We'd be as suspicious of the possibilities of offense in a spoken prayer as we are of the proposal that all Sunday sessions of the UN be abolished immediately. If the peace of the world can be helped by a Sunday meeting, in heaven's name let's have it! Seeking accord among all peoples, we do that cause no good when we try to cram our views or institutions down the throats of visiting Mohammedans, Buddhists and Hindus at Lake Success.

FAITHS: Every once in a while we get a letter asking us about the other faiths of the world. This month a reader asks us to settle a dispute as to whether the Catholics or the Protestants have the larger church.

Here it is, in terms of actual memberships: Roman Catholics, 339 million; Protestant and Evangelicals, 136 million; Eastern Greek Orthodox, 128 million; Mohammedans, 221 million; Confucianists, 300 million; Buddhists, 150 million; Hindus, 230 million; Taoists, 50 million; Shintoists, 25 million; Jews, 12 million.

These are the latest figures available; we are indebted to the United Nations publicity office for them.

MEMORIAL HOME: Sunday, September 25th, will be a day never forgotten at Christian Herald's Memorial Home Community in Florida. For on that day occurred the laying of the cornerstone of the new and beautiful apartment building for single and widowed Christian workers.

The cornerstone with the traditional copper box filled with records was the gift of the builders, Hillyer & Lovan. These builders, by the way, are away ahead of schedule and, with Harry Walker, are among the most enthusiastic friends of this new venture. The address of dedication was delivered by Dr. Daniel A. Poling, president of Christian Herald Association. Dr. Poling's grandson, Clark V. Poling, Jr. (Corky), assisted in placing the box in the stone.

There is every indication that the apartment building will be completed ahead of schedule and that occupants will be in their comfortable rooms before May first.

TEXTBOOKS: In New Mexico, there is a touch of comedy being added to the drama of religion-in-the-schools, begun in the now famous Dixon school case. In that case, the presiding judge ruled that the state school board could not legally distribute and pay for texts for

non-tax-supported schools. In plain language, that meant that the people of the state should not be taxed to provide textbooks for Roman Catholic schools. That should have settled it.

But no! Now comes a ruling from state textbook director Paul Masters, citing an opinion by State Attorney General Martinez, that the Dixon decision did not prohibit the distribution of textbooks to parochial and private school students, but only their distribution to private and parochial schools!

If that isn't enough to make you laugh—and make you mad—then what will? And it should convince the most lackadaisical friend of American free public schools, and the most careless admirer of the Constitution of this country, that its enemies will try anything within or without the law.

To add further confusion, a suit was filed in Santa Fe recently, charging four public school teachers in Lindrith, New Mexico, with fostering the teaching of Protestant doctrine during public school class hours. We haven't heard how that suit came out. Perhaps it was justified; from where we sit it looks like a case of "we'll fix you."

FEDERAL AID: Just as the confusion is being kept alive in New Mexico, it is being kept alive in New York. Mayor

O'Dwyer and ex-Governor Lehman, candidates for mayor and U.S. senator respectively, have come out in opposition to the "discrimination" of the Barden bill, now awaiting action in Congress. One wonders just what that bill has to do with the mayor's job, or why Mr. Lehman, after so gallantly defending Mrs. Roosevelt in her fight on the Barden bill, now suddenly does a right-about-face and declares publicly against a bill that is no more discriminatory than is the splendid Mr. Lehman himself!

This is a plain bid for votes. Mr. Lehman needs Catholic votes to get to the Senate, and New York City is heavily Catholic. We might have expected it of the mayor—but not you, Mr. Lehman!

TOGETHER: Bishop Ivan Lee Holt (Methodist) reports that he recently attended a meeting in Germany at which Roman Catholic and Protestant clergymen prayed together; they also talked and read the Scriptures together.

We believe that these clergymen of Catholicism and Protestantism have long been together in spirit—and that they and their people would be closer together if their ecclesiastical bosses would let them alone. The trouble is coming from the top, and not from the



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bottom, in both camps. Catholic and Protestant laymen have been living side by side for a good many years, in perfect peace. It is only when the hierarchies push them that the trouble comes.

DUMB: Dr. S. C. Michelfelder, executive secretary of the Lutheran World Federation, says that Communism "is really dumb, when it thinks the Church will disintegrate." He is unworried about the future of the European Church in its desperate struggle with Communism.

He's right. "The gates of hell shall not prevail against it"; they never have and never will. The Communists are stupid in fighting the Church; they have aroused world-wide Christendom against them. They will lose that battle; Jesus Christ has been here too long and He is too deeply rooted in the human heart to be easily pushed aside by a handful of crackpots in the Kremlin.

Yet this is also true: to survive, the Church needs to offer something better than Communism, offer it quickly, and intelligently. It *has* that something to offer. An overhauling of the machinery through which it is offered, and a cleansing of the spirit behind it, might help. Christianity eventually must win because it is a cleaner, nobler, more righteous and unselfish faith, and not just because it hates Communism!

• TEMPERANCE •

COST: There is quite a howl, currently, over the increasing cost of American government. Some of it is justified; some of us refuse to recognize the fact that as its functions increase government's costs *must* increase. And too many of us refuse to see that only some eleven or twelve percent of our national taxes go into salaries for national officials.

What gets us is that so many people seem blind to the unnecessary expense involved in local, county and state governments forced upon them by the drunks in their streets. Take, for instance, the sad case of Los Angeles. In the City of Angels and Many Bars, the police department budget is the biggest in the city—running to some 20 millions (yes, we said *millions*) per year. Of that twenty millions, according to official records, \$11,280,000 is spent in arresting and feeding drunks, then trying them in court. "Since the liquor problem causes this situation," remarks Councilman Ernest E. Debs of Los Angeles, "the liquor industry should be made to pay."

The temperance forces should make more of this than they have been making. When you make a man see that he pays through the nose for booze-in-

spired crime, you have more chance of winning him to your side than you have when you only shake a pious finger under his nose and say, "Naughty, naughty; you shouldn't drink!" Money talks.

That eleven-plus millions figure is better than 50 percent of the police budget in high, wide and handsome Los Angeles. How high is it in *your* town?

WCTU: That stalwart temperance organization, the Women's Christian Temperance Union, has been saying some things lately worthy of the nation's attention. (Thank heaven, the WCTU never lets up!) At a recent convention it said that drinking vodka threw our American diplomats off balance and resulted in defeat for us at Yalta—or words to that effect. We were a little sorry to read that one; according to Mr. Stettinius (who should know, for he was there), Yalta was not the defeat we have been thinking it was, and American diplomats gave a pretty good account of themselves. Much as we loathe vodka, we doubt that it was a Red saboteur at Yalta—but could be, and it is worth noting that the Manchester (N. H.) *Union*, dead against Yalta's "give away" China program, cast a kindly eye towards WCTU president Mrs. Colvin's charges.

But the WCTU is one hundred percent right when it asks a ban on liquor advertising in interstate commerce and over the radio. Such advertising has reached the point of nausea—and what other industry in America has the right to advertise a poison? Enough is enough—and we've had too much already. Stop advertising him, and you lay Barleycorn in his grave.

DRIVERS: Mr. Arthur G. Dizendorf, a parking-lot proprietor in Washington, D.C., is reported in the Washington *News* as saying that 30 percent of the people who come to get their cars after midnight are drunk. Some don't even come for them; they can't remember where they parked their cars! He should know.

So—thirty percent of these men, or women, were unfit to drive. Have you ever suffered your way through Washington's traffic? It is, for this reporter at least, one of the worst cities to drive in anywhere on the continent, day or night. Turn a drunk loose in that traffic and you add lunacy to confusion!

When scrappy little Bishop Hughes said some time back that Washington was the most alcoholic city in the nation, he was criticized mercilessly. Now there are evidently two who believe it—the bishop, and the parking-lot man. The liquor men might say the bishop is a little prejudiced against liquor, but what do they say to Mr. Dizendorf?

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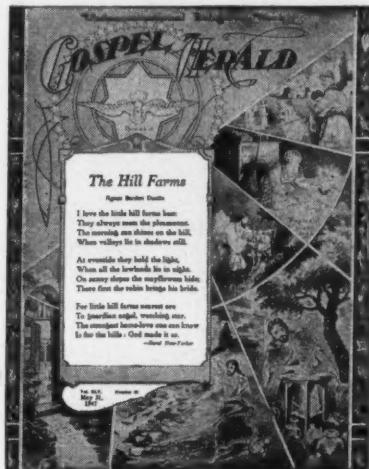
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Editorially Speaking...

• THANKSGIVING DAY IS A SPIRIT

A FEW years ago I lived in a house that looked down upon the Hudson River and across the broad plain of water to the Palisades on the New Jersey shore. My neighbor was a distinguished scientist. He was blind. But he would stand at his door in the evening and "watch" the sunset. I can see him now with the glory of the evening on his uplifted face. Once he said to me, "As a boy I watched the sunsets on the vine-covered hills of my native Greece, and they were wonderful. But now I see them more clearly and feel them as I could not then. Now the sunsets above the Palisades and beyond the Hudson are more wonderful than they were in Greece." And they were more wonderful because he saw them with the eyes of the soul and was thankful.

Thanksgiving is not a day, an anniversary that we celebrate; it is a spirit, and those who do not have its spirit lose it altogether.

In this year of grace 1949 I am thankful for the everyday realities that make up life's commonplace and that make the commonplace beautiful and sublime.

But with my Thanksgiving prayer I offer yet another—that I shall not be as was the Pharisee, thankful that I am not as my less favored brother. Difficult it is, if not consciously then unconsciously, to compare our happy state with those less fortunate, and in comparing not to fall in the Pharisee's mistake.

America's first Thanksgiving Day was an occasion of fasting and prayer, and the Pilgrims made it also an altar of dedication. For their escape from the sea, for the harvest that guaranteed their survival and for the faith that made the future a prophecy, they were grateful to God. In gratitude then they pledged their lives and their children to the fulfillment of a dream that even now we have not fully possessed.

Today in a rocking world we feel those foundations beneath us and they do not rock. Thank God for America and that we offer now, as never before in America's history, to share with all the world our strength, our plenty, our freedom and the great dream.

• WHEN AN EVIL BECOMES INTOLERABLE

MARGARET MITCHELL, a gracious, brilliant woman, is dead at the drunken hands of a cab driver convicted of 24 motor law violations. Margaret Mitchell is the latest brilliant victim of our whiskey-crowded American highways. Newspaper editorials voice the nation's indignation, point up the moral, demand the intensifying of safety campaigns but only a few go to the heart of the matter.

First off, let it be said that those authorities who put this cabman back on the road with a license are

accessories to the fact with a certain definite, if indirect, responsibility for the killing. A newspaper in New England refers to them as "moronic." Well, they are at least that.

But what about liquor sales on American thoroughfares from tap rooms, beer stands and from restaurants at the curb? What about liquor display advertising flashing across the vision of drivers from the Atlantic to the Pacific? And now one beer firm announces a new bottle for juveniles, a tiny replica of the real thing that will contain "a low-content" drink to attract the children of the community. Wonderful!

Well, perhaps the ancient was right. When an evil becomes intolerable it touches the point of cure. The death of Margaret Mitchell suggests that this particular evil has become intolerable, that it has both touched and smashed into the point of cure.

What is the cure? CHRISTIAN HERALD readers are writing letters about that. Presently we shall have something more to say in answer to our own question.

• BILL STIDGER

BILL STIDGER has a new assignment now with a pen that will never run dry and a heart that will never again tire. He is writing pieces for the eager angels, the like of which they've never read before. CHRISTIAN HERALD readers will miss Bill, but our loss is the gain of the heavenlies and he will not forget us.

I met Bill first in World War I on the old Toul front in France—in February, 1918, to be more exact. Out there they called him "Angel Face" until one day he helped save the soul of a profane 200-pounder who was driving a Y.M.C.A. camionette. That oversized near-veteran had a peeve on preachers in general and took it out on Bill Stidger in particular. On that never-to-be-forgotten morning as we came in from the line our driver was unusually offensive. When we stopped at headquarters Bill shot out of the car, stepped to its front, yanked that driver from behind the wheel and said, "Big boy, do you mean what you've been saying about preachers or is it just a joke? Think fast because if you mean it, I'm going to punch your face." And with alacrity the driver answered, "Can't you take a joke?" Then and there we gave Bill Stidger, Methodist parson from San Jose, California, destined to go to ecclesiastical, educational and journalistic heights, a new name, "Gyp, the Blood!"

Hail, Bill Stidger, sweet singer in Zion, wielder of a trenchant pen, voice of inspired eloquence and friend of man! Hail but not farewell!

Daniel A. Poling Jr.
EDITOR OF CHRISTIAN HERALD



NOVEMBER 1949

CHRISTIAN
HERALD
MAGAZINE
NOVEMBER, 1949

Thanks for America

Materially, we've added greatly to the American venture. Spiritually, we've deducted God. Therein lies our dangerous vulnerability!

By STANLEY HIGH
ILLUSTRATOR: RAUL MINAMORI

AT THIS Thanksgiving season, I don't know what your special reasons to be grateful are. For me, this seems a good year to be thankful for America. We've gone so world-minded these days that if you're going to talk about America, and particularly if you're going to talk in praise of America, you've got to have a good reason. I have a reason.

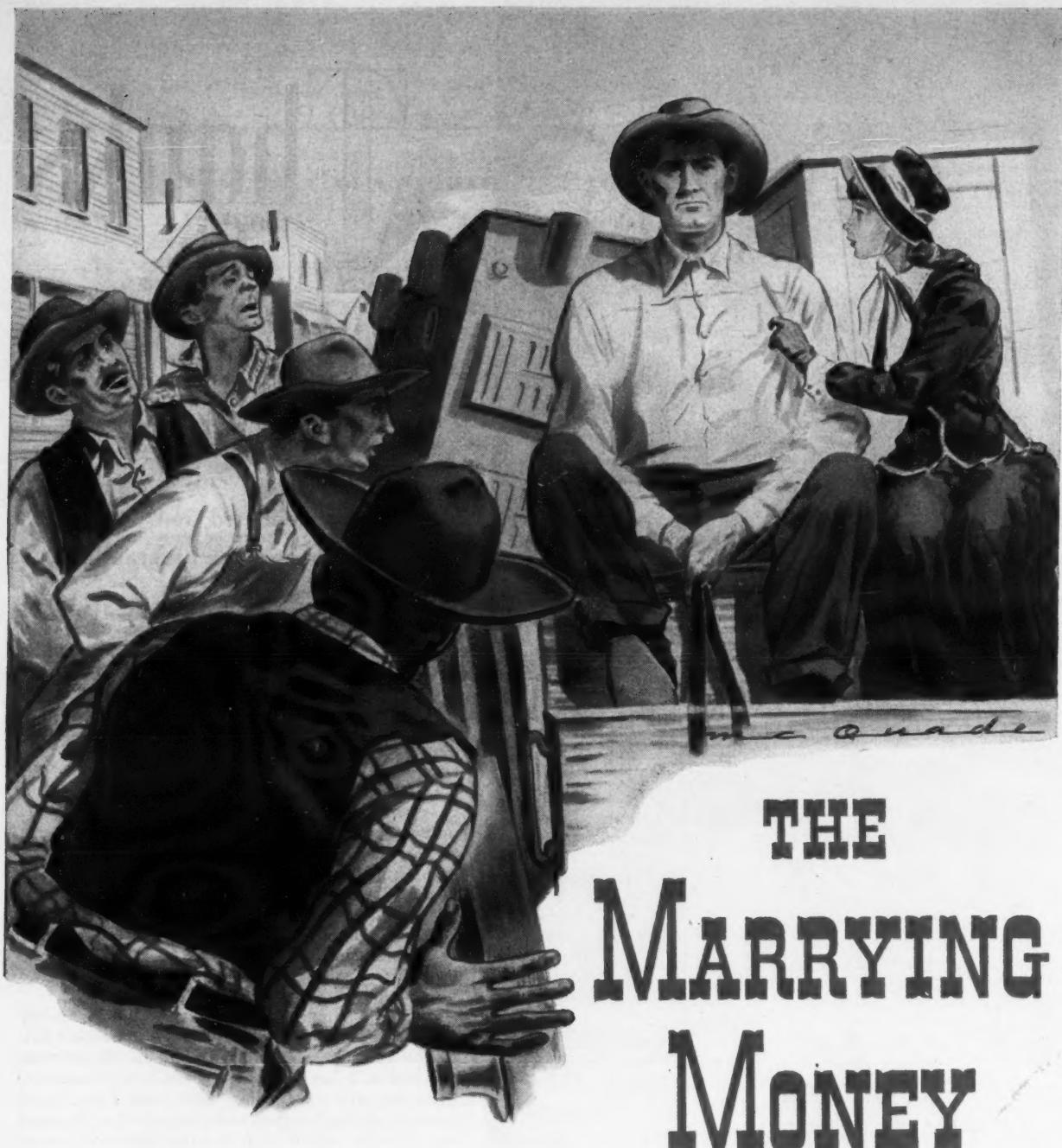
I want to talk about America because, at this midway point in the 20th century, America's world role is so clearly the decisive role. Today you can say, with greater certainty than it could have been said of any other nation in modern history, that what the world is during the next 50 years will be largely determined by what America is and does. In the remaining years of this century, America's ascendancy will be either a catastrophic curse or an unimagined blessing.

The job committed to us won't be done alone by material might or power. To make the second half of this century a fitter place for men's hopes than the first half has been, we'll need new miracles of invention and production. But even more, we'll need to infuse invention and production with moral and spiritual significance and use them with moral and spiritual purpose.

The past 50 years have been notable for our pervading optimism. Now, optimism is not a new American phenomenon. Our forebears, struggling against the manifold hostilities of the New World, were optimistic. *But their optimism had God in it.* The notable fact about the optimism of these fifty years is that it's largely been a material compound. It has had more of things in it than our forebears could have dreamed of; and less of God than they would have tolerated.

As the amazing inventions and productive miracles of this century unfolded, we looked upon the work of our hands and agreed that it was good.

(Continued on page 57)



THE MARRYING MONEY

A MAN could do too much for a woman. Matthias Rider guessed maybe this was true, particularly since John Carter had said as much. "B'sides that, a man ought never to marry himself off in the fall," John said. "Spring's the time for weddin' up, with a summer's work lyin' ahead, and no time for women-spoilin' nonsense."

They were significant words—and a warning, with a squirming logic to them that undid a man's nerves. Matthias felt a puckered dryness creep along his throat as he gazed about the room. It was a tight cabin. The logs had been adzed out of cotton-

wood and chinked with Dakota prairie grass and good hard clay. There was cord wood outside—long-burning shell-bark hickory—for the winter fires. And there was food aplenty.

There was a piggin full of the juice-ripe wild plums, swimming in clean spring water to keep them eatable long after the winter snows came. There were three barrels of brine-preserved tomatoes, with rocks weighting the barrel tops to keep the lush fruit from floating above the water line. Dried strips of pumpkin and sliced rhubarb hung from the rafters. It had seemed a fit

By HAROLD R. STOAKES
ILLUSTRATOR: FRANK MCQUADE

place for a man to bring his bride.

John Carter noted the uncertainty of his glance. "Women's work," he said disapprovingly.

"Sure wouldn't be proper to bring Nance to Dakota with no place to live and no eatables at hand," Matthias said.

John's woody-seamed finger slowly hooked itself around an extra fat plum, crushing the juice of it against his lips as he stuffed it into his smallish mouth. "Purely a matter of giving Nance the right start," he said, expectorating the plum seed into a corner. "More than likely she'll spect you to bring in the tomato and plum harvest every fall."

MATTHIAS rubbed his knuckled-knobbed hands down the sides of his hickory jeans. It wasn't the kind of thing a man thought of when he was fixing to marry up, but it wasn't right to argue with another man's wisdom. John had gotten himself a heap of experience with a wife during twenty-odd years of prairie living.

The oil-soaked rag in the old hussy lamp flickered up, reddening the thinly-stained line of John's lips. "Hear tell you're fixin' to buy one of them new Marsh harvester to the bargain," he said.

"I'll rightly allow I haven't talked it over with the future Mrs. Rider," Matthias said, "but I been fixin' my own thoughts on it."

"Hear tell they're a mighty poplar rig down Kansas way," John drawled.

"Might be what's good enough for a Kansan would barely do a Dakotan," Matthias said, not wanting to show how pleased he was. "Folks say two men on a Marsh platform can bind up as much wheat as four men on the ground."

John speared another plum. "You aimin' to talk strictly business talk with Mrs. Rider?" he said. "Ain't good to make a woman feel important thataway."

Matthias hesitated. "It's on account of using the marrying money to buy the harvester," he said.

"Marryin' money?"

Nance's pa figured a man ought to have maybe two hundred and fifty dollars of marrying money before takin' himself a wife," Matthias said, reddening.

"And you been workin' nigh onto two years just on account of what her pa said!" John leveled a twig-thin finger toward Matthias' head. "When a man gets himself wedded up, he oughten to listen to any jawin' from his wife's kin, nor from her, neither. Now if that was my money, I'd jest go buy that harvester and tell my wife 'bout it afterwards."

After John left, Matthias slipped the wampus shirt over his head and folded it neatly across the seat of a hickory-slab stool. He had never realized that a man could get a woman off to the wrong start even before the "I do's" were said. It was enough to make a body's thoughts itch. He sourly remembered the past.

It was the marrying money—or the lack of it—that had stood between them. Otherwise, he and Nance would have been man and wife for more than a year. As it was, Nance was going on 18 and getting to be an old woman—and at 22 he was still a bachelor.

He sat down heavily on the wampus and shook his copper-toed boots onto the floor. All this was in the past, though. Day after tomorrow Nance was due to arrive at railhead town. It would take an early start in the morning to make the two-day trip to the settlement in time to give a bride-to-be a decent greeting. They would be married by the town preacher before starting back to the homestead.

Everything, Matthias conceded, was in proper order, except that the marrying money was spent. True, it was still in his pocket, but it was promised spent. It was an uneasy thought. It was difficult to know what a young bride or her pa figured a man should do with marrying money after

he had finally earned it.

The next morning Matthias was up early—hours before the first strands of sunlight warmed the brown surface of the Jim River down the slope from the cabin.

Into the grub box he stored vine-ripe tomatoes that had the brine soaked out of them overnight. There was an extra large tin of wheaten flour—more than they could afford until the fall crop was in, but it would make prime puffy biscuits over the campfire while he was bringing Nance home. There was baking powder, too, that he had been saving since the last trip to town, and strips of dried rhubarb to chew on when the mouth got too puckered with the sweetness of plums.

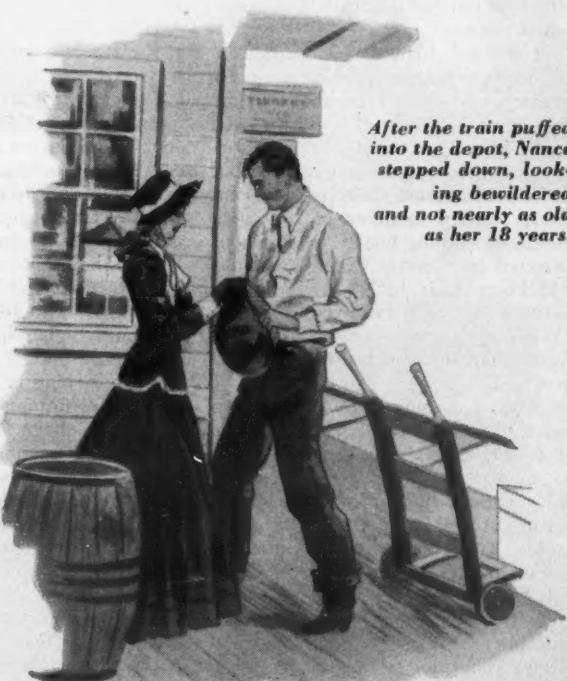
When the grub box was packed, Matthias stowed it under the seat of the box wagon and took up the reins. One of the neighbor's fancy rigs would have been more fitting, but there was the promise he had made to John Carter to fetch the hay-burning stove that John wanted. There was the money in his pocket, too, that John had given him for the purchase.

Matthias sat straight-backed and proud on the wagon seat, but the holiday spirit was gone from his thoughts. All day and long after he had made a cold camp more than halfway to railhead town, John Carter's words continued to plague him.

A man could do too much for a woman, Matthias reckoned grimly. Best way, probably, was to just go ahead and buy that Marsh harvester, and then tell Nance it was done and the bargain sealed.

Matthias reached railhead town late in the morning of the second day, but there was still ample time before the train arrived to talk to the town preacher and fix plans for the wedding.

There was time, too, to buy the hay-burning stove that John wanted, and load it into the box wagon. Matthias made the purchase without bothering to explain to the store man that he was buying (Continued on page 52)



After the train puffed into the depot, Nance stepped down, looking bewildered and not nearly as old as her 18 years.



PHOTOGRAPHS BY C. L. MAC DONALD

Little Margery joins Mother, Dad and her two brothers in the song service at their church on Sunday morning.

By FRED B. BARTON

A country doctor and his closely knit family exemplify the best in rich Christian living and giving

IN habits and dress Dr. O. S. Walters of McPherson, Kansas, appears little more than what he is proud to be—a somewhat better-than-average country doctor.

Yet this tall black-haired physician has been variously bookkeeper and secretary, high-school teacher of chemistry, office manager of a business in the oil fields, president of a 150-student college, an ordained minister of the Free Methodist church (which he still is) and a member of his city's nine-man planning board. He is school physician for Central College, located in McPherson. In his off-hours he is a photographer and stamp collector.

When you add up the things Dr. Walters had done in his 46 years and what he has become you can call it, if you wish, a monument to the Scottish tenacity inherited from his mother. Or call it perhaps a realization that life is too precious an adventure to waste a single minute in vain wishing or regretting or dreaming. Or call it, as Dr. Walters assuredly would, normal and understandable results of a life lived with the aid of prayer.

Orville S. Walters was born in an atmosphere of adventure but reared in an atmosphere of thrift and necessity. His mother, who was born in Selkirk, Scotland—he wears Scotch plaid neckties in her honor, and carries the town

as his middle name—met her future husband in Canada. They were married in North Dakota and settled in Enid, Oklahoma, boom-town center of the Cherokee strip. Father Walters was a rural mail carrier whose job was wiped out in the transition from horses to automobiles. The family grew up in Enid where Mother Walters, a superb cook and a devout believer after being converted at a Moody-Sankey meeting in Edinburgh, "did for" some of the wealthy families of her home city. By dint of dishpan and dustpan, Mother Walters helped to educate Orville and his two sisters and brother.

Young Orville had learned typing in the Enid high school besides helping the family budget by delivering telegrams, working in a dime store, mowing lawns, running errands. Came time to attend college. "I want you to go to our own church school," his mother counseled. To Central College went a neatly typed letter of inquiry. Came the reply: the college president could put Orville to work in his office. That job saw the young man through junior college.

The year was 1922 and he was 19 years old.

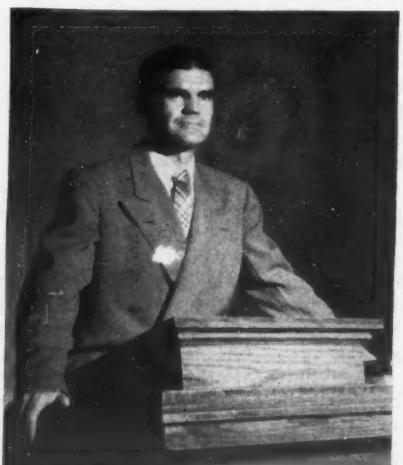
Then for eight years came a see-sawing back and forth, always with the idea that some day he would become a medical missionary. He worked a

Walters of

year for George E. Failing, today a leading oil country manufacturing firm, and after that back to Kansas University for further schooling. Another year with Failing as bookkeeper and later office manager; then, with the money he had saved, he could afford another year at the U., with an A.B. degree rewarding his efforts in 1927. Then for a year he was called back to chemistry at Central College; for a year he taught at the high school in Enid where he had served as bank messenger to pay for his school lunches, and under the same school principal. Then a final year with Failing. In 1930 he married.

A word about Mrs. Walters. Daughter of a successful sales agent for men's clothing and reared in a Christian home, she early developed a deep interest in missions through her mother's church activities, and began in her teens a worldwide correspondence with missionaries which continues to the present. As Geneva Faley she had taught English for three years in a rural high school and obtained her Master's degree before marriage. Later she pinch-hit as instructor at Central during the impoverished years, helping her husband conduct a popular and pioneer course in sex-and-marriage relations. Mrs. Walters is a skillful cook, a lover of art, a strong booster for her

An ordained minister and hoping some day to be a medical missionary, Dr. Walters usually steps into the pulpit in the absence of his church's pastor.



McPherson, Kansas

three men and her delightful midget daughter, and also finds time to prepare an occasional book review for the local American Association of University Women. Both she and her husband conduct large Sunday school classes of college students. Her good taste and careful management have made a home of the two-story house which was built by the first president of Central College for his personal use.

From 1930-34 Dr. Walters was student and instructor at Kansas University, receiving his Ph.D. for a series of 15 published papers on the physiology of the blood. For five years he taught physiology and took his medical training at St. Louis University, graduating with degree of M.D. in 1939. Two honor societies; Sigma Xi (research) and Alpha Omega Alpha (medicine) elected him to member-

ship. Through his research paper he also became presently a member of American Physiological Society and Society for Experimental Biology and Medicine, and was accepted for permanent listing in "American Men of Science."

And now, when he was a finished physician except for doing the year's customary internship, fate stepped in—in the form of a call from Central



A familiar scene in Dr. Walter's office: he gives pre-marital advice to an engaged couple. Below: he attends a patient. Mrs. Walters also leads an active life, with many responsibilities. In addition to homemaking and the care of three children, she is superintendent of the Junior Missionary Society at her church.



College. The college president had been killed in an automobile accident. The trustees believed that there was no one except Dr. Walters who could take his place. Did he have enough love for Central to step in and keep the college from closing?

It was a challenge no man could accept without the urging of a courageous wife. Orville and Geneva Walters talked things over. The college won.

Dr. Walters was already 36 and the father of two children. That is a grim enough age for a new doctor to undertake his service as intern, set up practice, begin to make things pay. Yet without hesitation Dr. Walters pigeonholed his medical and surgical training and took over the administrative work of Central College.

As an important adjunct, two bishops of the Free Methodist church convinced him that he should accept ordination as a minister of that faith. It was, he reminded himself, a further tool in case he ever became a medical missionary. For that reason he maintained his ministerial status even after his five years of college presidency had ended.

His first two years as college executive were strenuous. Walters spent his week-ends traveling the seven states that support this small denominational college, telling the school's story in this pulpit and that. Back in McPherson he blithely wrote checks to pay the professors, but often his own modest paycheck went unwritten until more funds came in. Summers the Walters family learned to coast along with no paydays at all, until a fresh contingent of students with their checks for tuition arrived in the fall. Eventually he was able to see the college finances stabilized, its facilities modernized and its curriculum enlarged.

In 1943 doctors by the hundreds were going into the Army, Navy and Public Health. Orville Walters told

himself he was dodging duty, holding down a job which any civilian with a Ph.D. degree might fill as well. Already 40 and beyond draft age, he reported to the Committee for Procurement and Assignment of Physicians.

IT WAS arranged that he should spend five days a week as intern at Wesley Hospital in Wichita and in 18 months receive credit for a year's internship. Wichita was a growing aircraft center. The 300-bed hospital needed eight interns, had only three. Saturdays and Sundays he spent back at his job with the college. Some newspaperman wrote him up at the time under the title "Week-end President."

With his internship behind him, Dr. Walters elected enlistment in the public health service but went to a doctorless country community at the request of Procurement and Assignment. He and Mrs. Walters moved to Buhler, Kansas, where an elderly doctor had just died, leaving both it and Inman, six miles distant, doctorless. For 15 months he delivered babies for Swedish and German farmers in central Kansas, snared tonsils, removed appendixes and tumors. The war ended. A young doctor came back from five years with the Army; Buhler

had been his previous home. "You take over," said Dr. Walters pleasantly. "I'll move to McPherson."

So you come to 1945 and a doctor already 42, with three children and a wife to feed, and a practice still to build.

These four years have been busy, fruitful years. The white house facing the college campus has become a common stop for students looking for anything from a special chair or book to photo-flood lamps for taking pictures for the college yearbook. Despite a phone which rings a dozen times during meals and often heralds an emergency at 3 A.M., the doctor keeps typically happy.

His practice has grown. Accustomed to thoroughness in all things, he bought an \$800 electro-cardiograph and a modern metabolism machine, so he could go to bedrock in giving any diagnosis of an ailing patient. The sunny suite above Woolworth's in the 8,000 town of McPherson has excellent equipment and carefully filed records of each patient.

Typically enough, Dr. Walters makes use of his classroom technique in explaining technical matters to patients. Is it a benign tumor, located somewhere inside? Here's a colored picture, clipped from some journal and mounted in a loose-leaf book, that helps the worried patient understand. He works to put the patient's mind at rest.

ACALM, optimistic person, who flared up only mildly when he returned unopened a carton of cigarettes sent him at Christmas by a big-name tobacco company, he carries his religion into his practice. Probably he would tell you the faith he shares with his patients can sometimes effect a cure no medicine can touch.

There was a successful businessman, for instance, who complained of stomach trouble but whose chief difficulty proved to be a fondness for liquor. Dr. Walters, having been requested to help, gave from his knowledge of the pharmacopeia but added some pertinent truths from the Book of Life. Later the man thanked the physician for saving his life and changing its direction.

Frequently a patient asks him to pray for the success of an operation. Dr. Walters has proved that religion gives you calmness and poise, and that often in a sickroom or with an unhappy patient quiet faith in itself has a curative effect.

When a young couple about to be married steps into his office for the routine blood examination required by Kansas state law, Dr. Walters gives the

(Continued on page 114)



Young Richard's hobby is parlor magic. Here he does one of his mystifying tricks.

All male members of the Walters family are interested in photography; have their own darkroom.



"Lady Nicotine" is ~~No~~ Lady

By CLARENCE A. MILLS, M. D.

HE medical profession's bland acceptance of tobacco smoking as a universal habit had become increasingly irksome through recent years, especially when cigarettes were practically being forced upon the armed forces during the last war. Vigorous counter-action seemed called for when one of today's most widely read magazines published a tacit approval of smoking, even for those who have already suffered a coronary heart attack.

One hesitates to attribute the doctors' passive attitude toward smoking to the sagacious propaganda put out by the tobacco companies, to the excellent evening of entertainment at the American Medical Association's annual meeting, with free floor show, food and drinks for the officials, delegates, their wives and friends. Even though free cigarettes are dispensed to them quite generously, one still prefers to believe that the do-nothing stand most of them take is based upon lack of realization of the real dangers involved. It was for this reason that the writer and Dr. Marjorie Mills Porter undertook a thorough investigation of the subject.

Today, with heart disease the leading cause of disability and death among men, and with peptic ulcer, and circulatory troubles in the extremities rapidly increasing, medical scientists and thoughtful physicians are beginning a serious examination of the role absorbed nicotine may play. They are being convinced also that the smoke itself, like coal smoke, brings damaging irritation to the air passages and lungs, that the "smoker's cough" is no laughing matter but a signal of impending danger—of increased susceptibility to pneumonia, activated tuberculosis, lung cancer, and the host of lesser respiratory ailments which make life miserable but do not kill.

Cigarette smoking in the United States increased almost ten-fold from the first world war to the second. Pipe and cigar smoking showed smaller advances, but today the tobacco industry has achieved a place of real importance in the national economy. It yields enough influence, at least, to see that almost a half billion of E. R. P. dollars so badly needed for European recovery should be spent for American tobacco instead.

Everyone is familiar with symptoms of (*Continued on page 118*)

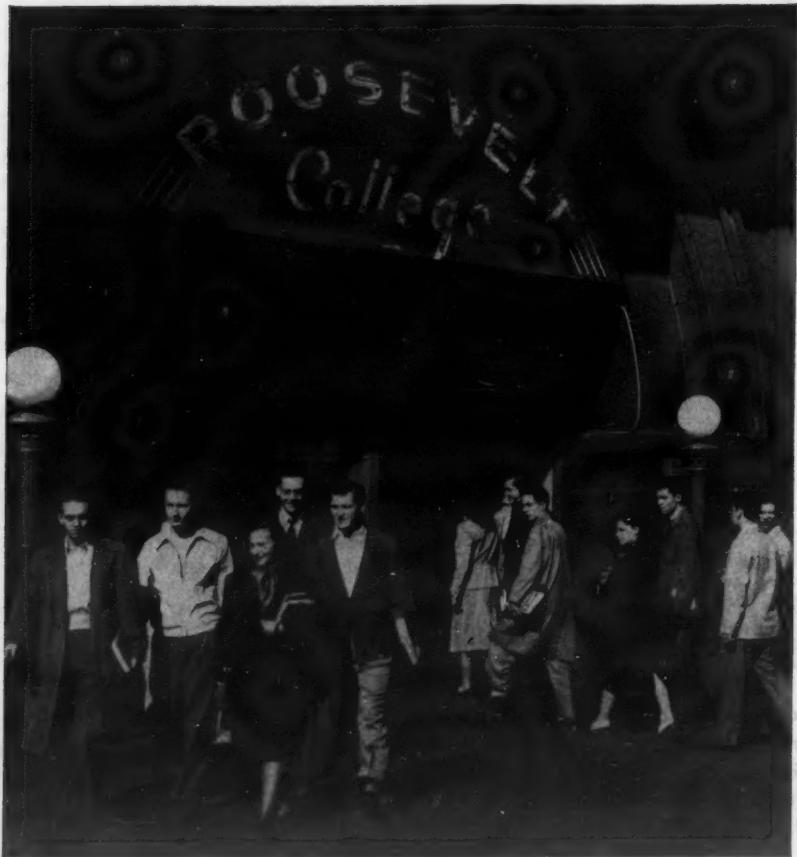
Tobacco is a killer! That is a cold fact too long obscured by some in the medical profession who, for reasons of their own, are strangely indifferent to the killer's lethal competence. The author of this article, an eminent medical authority, recently conducted an extensive survey into the relation between smoking and heart troubles. His findings are as devastating to his colleagues' baffling unconcern as they are to the smoker's bland hope that he can absorb nicotine without serious consequences.

ONE MAN against the Quota System

By CLARENCE W. HALL



DR. EDWARD JAMES SPARLING



LATE one afternoon in 1906, the mayor of Hollister, Calif., rounded a corner and ran smack into a miniature race riot. Some white youngsters, playing ball on the school yard, had interrupted their game to taunt a couple of Negro boys who had come up and asked to play. One of the youngsters was rolling his eyes, puffing out his lips and chanting "Nigger, nigger, never die, black face and shiny eye . . ."

Mayor Sparling's face reddened. The chanter was his own son. He ducked behind a convenient tree and watched his ten-year-old's performance mount in gusto until the Negro boys, at first baffled then furious at the insulting rebuff to their schoolyard rights, waded into their tormentors. The other ballplayers fled. But the mayor's son had nowhere to go; he was surrounded by black wrath.

When he finally wriggled loose and lit out for home, his father reached out a long arm and gathered him in. They marched home in monitory silence, bypassed the front of the house and wound up in the woodshed. On the wall hung a stout trace-strap. The mayor reached for the strap, then changed his mind.

"Jimmy," he said, "I've always told you I would whip any son of mine who picked a fight—or ran away from one. You did both today. I ought to lick you, but it looks like you've had enough for one day. But worse than the brawling you did was the kind of thinking that prompted it. No Sparling, if I can help it, is going to let his life be warped by so silly a thing as race prejudice. So, son, I just want to warn you: if I catch you ever again making fun of any person because he differs from you in color or religion, or, worse yet, denying him equal rights with yourself, you're going to get the worst licking of your life. Think you can remember that, Jimmy?"

Jimmy could—and did. At 53, he is still remembering it.

Today, as founder and president of Chicago's young and yeasty Roosevelt College, Edward James Sparling is regarded as a sort of battle-wise veteran among the growing squad of educators who without fanfare are trying to free their institutions from ivy-clad discriminations based on race and creed.

When Roosevelt College was started, just four years ago, it announced itself as that then almost completely unknown institution, a "non-quota college." Students would be admitted solely upon their ability to absorb and make use of a college education, with

no reference whatever to the color of their skin, the shape of their nose or the slant of their eyes.

Sparling's fellow-educators shook their heads. The thing just wouldn't go. Much as they deplored the undemocratic practice of discriminating against students belonging to minority groups, it was a necessary evil. Otherwise Jews and Negroes would one day crowd out everybody else.

Jim Sparling simply didn't believe it. Nor did he believe in the validity of any of the other rationalizations usually drummed up to justify quotas. He'd make his new college a laboratory to test any and every cliché used by the apologists for discrimination in higher education.

After four years, Roosevelt College has grown from a steady gleam in a crusader's eye to one of the largest private undergraduate co-educational

colleges in America. Its student body has increased from an initial enrollment of 1200 to 6000 plus, its faculty from 84 to 330, its library from two orange crates of books to 50,000 volumes, its financial assets from \$10 to over \$2,000,000. And instead of being taken over by any group, its minority and majority representations seem to be in close ratio to the general population.

TO college administrators honestly desirous of democratizing their institutions, Jim Sparling's success therefore stands as something worth pondering.

Many educators are now frankly facing the fact, as Sparling faced it long ago, that the troublesome core of most discrimination in higher education is the so-called "quota system." This effective device for separating the

sheep from the goats operates, as many frustrated young Americans know, at the admissions level, in hush-hush secrecy behind the registrar's door. It's quite simple. Just a matter of demanding certain information on the application form—information about religion and racial origin—which the white Christian answers without a thought but which to a Jew or Negro adds up to an advance notice of a door about to be slammed in his face.

It is against the vicious quota system, in effect at too many American colleges, that two Presidential Commissions recently have aimed their guns. The Civil Rights group, headed by General Electric's Charles E. Wilson, found something alarmingly overripe in an educational system which purports to train our young people for life in a democratic society while

(Continued on page 121)



President Sparling of Roosevelt College shows scroll given him to Marshall Field and Harold L. Ickes, board members.



A section of one of the larger lecture classes showing the non-segregation as practiced at Roosevelt College.



A class meets in Grant Park's sun across from the building.



The building is right on Chicago's busy Michigan Avenue.

What Thanks

By JOHN W. MCKELVEY

Illustrator: CHARLES ZINGARO

WE HAVE come to celebrate Thanksgiving Day as a secular holiday through and through. We have forgotten that this particular day has infinitely significant religious values tied up with it. It is not enough to have feasting and football, excellent as these things are. However we celebrate the day we celebrate it worthily only when we also find place for a thanksgiving manifest in unsordid self-giving to humanity about us. Like the Saviour, we must take our bread in holy fellowship and give thanks.

How better, then, can we prepare ourselves on this score than to ask the heart-searching questions that came from the lips of Jesus Himself: "For if ye love them which love you . . . and if ye do good to them which do good to you . . . and if ye lend to them of whom ye hope to receive, what thanks have ye?"

What answer can we give?

While you are doing a quick problem in addition and multiplication on this score, I will enumerate some of the things for which I am thankful and for which I have the temerity to suggest all of us ought to be thankful.

I thank God, first of all, for the revelation of Himself in Christ and for His marvelous guiding and sustaining power. Undoubtedly the consciousness of divine fellowship must have meant much to the Pilgrims on that first memorable Thanksgiving Day. That this really mattered and upheld them in their unprecedented adventure across the high seas in their quest of religious freedom in the western world is the burden of Weir's inspired painting, "The Embarkation of the Pilgrims," now hanging in the rotunda of our Capitol in Washington.

The artist depicts the Pilgrims assembled on the deck of the *Speedwell*, the sister ship of the *Mayflower*, at the moment of their departure from Southampton. They are not cheering and shouting farewells. They are not demonstrating with confetti and fire-

crackers. Rather they are gathered together for the reading of the Scriptures and the benediction of prayer.

At the very center of the painting is William Brewster with a great open Bible on his lap. To the right center is one of the Pilgrim fathers, lifting up his heart in petition to the only wise God into whose Hands they all are committing the supreme destinies of their lives.

No one can look upon this painting, no one can recall the awesome pur-

pose which dominated those undaunted men and women in the course of succeeding months and years without saying, "In faith they sailed, and what great things has God in Christ wrought for them and their posterity!"

After being thankful for the providential guidance and unsearchable riches of God in Christ, then I thank God for life and the highest and most precious liberty of life, the liberty of choice. I am not unmindful that it is



Before the Pilgrims set sail from England, William Brewster prayed to Him in whom they were committing the supreme destinies of all their lives.

Have Ye?

SERMON-OF-THE-MONTH

"For if ye love them which love you . . . and if ye do good to them which do good to you . . . what thanks have ye?" LUKE 6:32-34

life lived after the likeness of the divine image which makes me heir of the world's unlovely legacy of pain, suffering, and sorrow. I don't relish the hardships or revel in the pitfalls any more than others, but somehow they are a part of life. The covenant of life which was sealed at my birth read in part: ". . . for better, for worse; for richer, for poorer; in sickness, and in health." Try as I will, I cannot now change its terms.

And yet, this also is true: life was

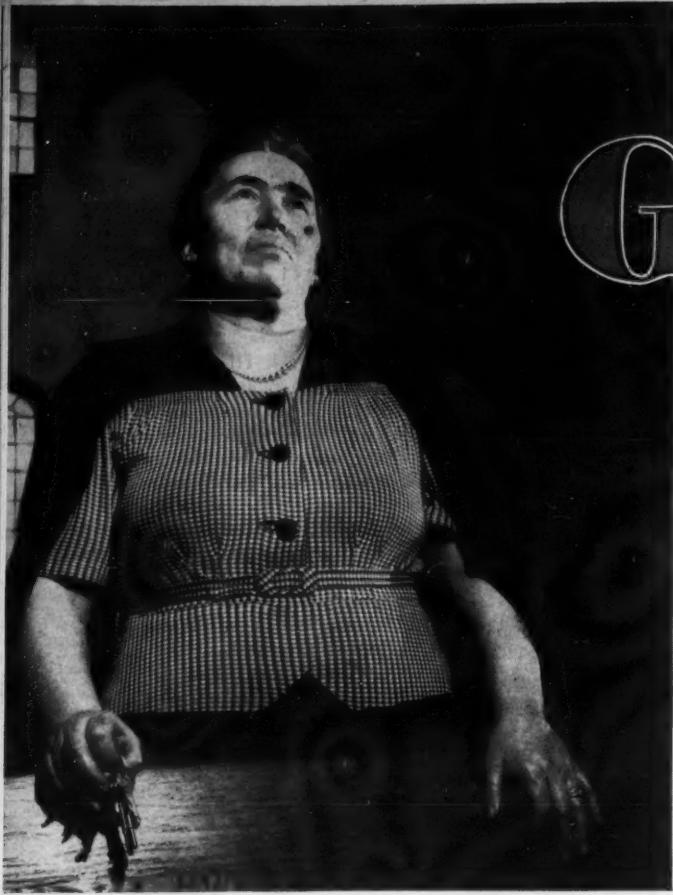
breathed into my mortal frame not to be stymied by trouble and despair, but to be made perfect in testing and strong in weakness. I am overwhelmed with thankfulness when I remember that I have received life from the Creator's hand, life capable of victory and fruitfulness, life fraught with inner peace and lasting gladness.

The revelation of God in Christ, then the gift of life after the likeness of the divine image, and after that I thank God for both place and opportunity now to work His will in the universe about me. You may say, "But you have little or no choice about fixing the time and determining the place where you will live and work in today's world." No, but I am nonetheless thankful for the place and opportunity that I have, whether I am responsible for putting myself at a fixed point in time and space or not.

Certainly none of us ever adequately appreciates how favorable a

(Continued on page 110)





Good Neighbor OF THE MELTING POT

All she wants to do is "do good"—which she does, prodigiously and amazingly, in the poverty-ridden Chicago slums.

By WILLIAM F. McDERMOTT

EARLY last Palm Sunday morning a dark-faced, gray-haired Italian woman of stocky build made her way along a garbage-strewn alley in Chicago. She turned into the back entrance of a dreary tenement, climbed some rickety stairs and knocked on a kitchen door.

"Who's there?" a high-pitched, querulous voice, almost drowned out by an infant's wails, greeted her.

"An Erie Neighbor," she replied.

"Come on in," was the call. She entered, to be greeted by a wan smile on the distraught face of a young mother with a crying baby in her arms, and four other ragged, gaunt youngsters tugging at her shabby dress.

"I'm Mrs. Savino," the visitor went on. "Isn't this the day for little Walter to be baptized at the Chapel, Mrs. Prowski?"

"I know—I know," the young mother said haltingly. "But he doesn't even have decent diapers, let alone a dress to wear."

Nationality lines were forgotten as the Italian woman drew a box from under her coat and opened it before the burden-ridden Polish mother.

"Here's a nice baptismal outfit for your cute baby," smiled Mrs. Savino, "and some other things as well. A friend has sent it all over just for him. And here's a dress for you."

When the morning worship hour arrived, the Polish mother and her baby, both "slicked up" in their new clothes and their eyes shining, were in the sanctuary of the Erie Chapel Presbyterian Church awaiting the sacrament of baptism—and in a nearby pew was the Italian-born woman, a deaconess of the church, with her face beaming in delight at the scene.

A few days later that same Italian immigrant, who has roamed Chicago's near West Side slums for years in a volunteer ministry to the poor, stood before a microphone in the luxurious ball room of the Palmer House and, as flood-

lights blazed and flash bulbs popped, as camera shutters clicked and motion-picture machines ground away, told 1,400 leading citizens of Chicago her life philosophy in broken language but with breathtaking appeal.

"You gotta live 'til you die, so you live good—that's all," she said.

Only twelve words, but it set the millionaire merchants, city officials, leading bankers and professional men, judges and educators, welfare administrators and charity workers into riotous applause.

Mayor Martin H. Kennelly paid her a splendid tribute. A great department-store head pinned an orchid on her, filled her arms with roses and gave her a diamond-studded breast pin. Reporters besieged her.

"I just wanna do good," Mrs. Savino said deprecatingly. "I believe in God, and all people are His children. Negro, White, Italian, Mexican, Chinese, Polish, American, we're all alike. Christ did good, told us to do good, and I wanna do my share. What more?"

THIS occasion was unique in America's second greatest metropolis. The State Street Council, composed of presidents, managers and other executives of the mammoth department stores and other retail establishments that line what many people call the nation's greatest retail thoroughfare, had for months sought Chicago's most devoted and sacrificial volunteer charity worker that they might honor her as the "Mother of the Year." The idea was not only to do homage to the chosen "mother," but also to express appreciation, through her as a symbol, for all the thousands who give of their time and ability to social service and charitable agencies.

More than 200 candidates for the honor were entered, each vouched for by a recognized welfare agency, and each with a record of at least 100 donated hours of service. Wealthy

women from fine homes, office workers and clerks from modest neighborhoods, and men and women of the vast melting-pot areas—from one extreme of the economic scale to the other, yet all with the desire and determination to help the needy—composed the nominees.

A committee of wide range of interests read the records and interviewed the volunteer workers. They reduced the list to six finalists. It was a tough job to eliminate five, yet when the committee members read over the record of 1,589 hours of free service in 1948, including the distribution of clothes to the poor, caring for the sick, visiting lonely newcomers, comforting the aged, even patrolling taverns and fighting gambling in defense of youth, washing dishes, scrubbing floors and waiting table at Neighborhood House dinners, likewise teaching in the Sunday school, helping maintain the Chapel, and serving in summer camp—when they heard all that, in addition to the domestic labor of caring for a six-room flat and a husband and four children, there could be no answer except that the heroic woman who performed such an amazing amount of services deserved the honor above all others.

THUS it was that a Protestant Italian woman, a devout and zealous Presbyterian, by the name of Mrs. Vincenz Savino, wife of Dominic, became Chicago's proud "mother of the year"—one should rather say proud Chicago's "mother of the year," for the lady herself is the incarnation of modesty, humility and self-effacement. A real community worker in both the fields of social welfare and religion, Mrs. Savino has centered her labors in one of Presbyterianism's most outstanding institutional church-social settlement combinations, the Erie Neighborhood House and Erie Chapel Presbyterian Church, 1347 West Erie Street, presided over by a devout evangelical Christian, Miss Florence Towne, who has labored in the one field for 35 years. She has never failed to exalt Christ and to incorporate Christianity into all phases of the community program, from the basketball court to the cooking classes. Miss Towne has been Mrs. Savino's guide and inspiration since her early immigration days.

Life has rationed many hardships to Mrs. Savino, but she has taken them bravely. Born in Italy, she worked there as a young girl in the fields and among the cattle. She came alone to America, in 1919, to join her brother who had last seen her in 1910 when she was 12. She almost froze from loneliness as well as from the zero cold as she stood on the depot platform at Knox, Indiana, in flimsy clothes, the wind lashing all about her, waiting for her brother who did not know she was to arrive. Finally a strange man took pity on her, and bundled her into the depot waiting room. Reading the address on an envelope she clutched, he drove her in a buggy to a farm, where her brother's mother-in-law greeted her in Italian, fed and warmed her, and made her at home.

Then came three months of hard labor in the frozen country, from cutting wood and scrubbing floors to doing big washings on the washboard. Finally she was introduced to a strange young man, Dominic Savino, whom her brother decreed she should marry. She was frightened and sobbed during the ceremony, but the young man was worthy, was devoted to her, and she soon fell in love with him.

They moved to Chicago, and lived across the street from the little mission known as Erie Chapel. One day, out of curiosity, Dominic and Vincenz attended the Protestant services there. It was far different from the Catholic mass they had known all their lives, but they liked it. The welcome given them was warm and wholehearted, and they came again. They heard every one referred to as "Neighbor," and that thrilled them. One of the Neighbors invited Mrs. Savino to the Mothers' Club, and she went. She then sent one of her children to the kindergarten.

From then on, the fellowship grew closer. The family joined the Sunday school and church. As time went on, Dominic became both the janitor and an elder. All four of the children,

(Continued on the next page)



Mrs. Savino gives a sewing lesson to attentive neighbors.



Above: She helps a little girl with her sewing. Below: She studies a model of Erie Chapel and Neighborhood House.





Lines of a Layman

BUSINESS MUST SERVE THE PUBLIC

By J. C. Penney

LAST MONTH in this column I wrote of my experience in Longmont, Colorado, where I lost the trade of a hotel because I came to the conclusion that I could not buy the business with liquor.

But I take no credit for that crucial decision; my father was responsible for it. He was a farmer and a preacher. As a very young boy, I had understood that he worked at two different callings, but only gradually did I come to see that my father, in his own mind, did not recognize any real difference between them. He plowed, he planted, he harvested, and he applied his industry with just the same earnestness that he preached his sermon. Thereby he impressed me with the fact that he had one ministry: *to serve*.

That lesson was further impressed on my mind when I got my first job in a retail store. I had an inborn liking for handling and selling things, and my father just before he passed on and realizing death was near, said, "Jim will make it. I like the way he has started out." I had occasion to think of his words later when other salesmen were taking customers away from me because they could make special prices for a favored few—fixed prices to one and all were not then the custom. I had to deal with men to whom thumb-on-scale manipulation was a fine art, misrepresentation of products was cleverness, and dishonest advertising and labelling were "tricks of the trade."

But if "Let the buyer beware" was the motto practiced by some businessmen, it was not characteristic of the majority. In these days when so many look to government to regulate trade practices, we easily forget that businessmen themselves led the way. For every example of shady or fraudulent dealing that has come to my attention in a long career, I can cite scores of examples of manufacturers, wholesalers, and retailers who voluntarily put the Golden Rule to work in their relations with employees, competitors, and customers.

now grown, are loyal workers in the church and are devoted Christians. Mrs. Savino, in spite of her heavy load as mother and homemaker, has become an "All-out Neighbor" who, in point of variety of service and time donated, probably has few equals in the country today. Certainly none has been discovered in Chicago to surpass her.

Is there sickness and poverty? Mrs. Savino and "Miss Florence" go as a team to relieve the need. Mrs. Savino not long ago answered an emergency call to a home where a young mother was in labor and couldn't get help. Before a doctor could arrive, she delivered the baby and made both mother and child comfortable. The new mother was a native American Indian.

Recently Mrs. Savino scurried around and helped find a flat for a widow and seven children who had been evicted, their pitiful belongings being piled up on the sidewalk. She has helped clean alleys and carried on drives for fire inspection and improvement of tenements. She distributes potted plants and encourages people to build window boxes.

Her real glory, though, lies in her service to the church. Just a week before

this article was written, she got trace of a Protestant mother and her five sons living in a squalid tenement not far from Erie Chapel. Like a hound on the trail, she followed on until she located them.

"It made me sad," she said later as she described the two dark little inside rooms into which the family was huddled. "Only darkness, not a window opening to the sky, even of the smoky slums. No sink, just a board on which they put pans, and carried in water from the bath room."

"Mother" Savino helped them with clothing from Erie Neighborhood House's perpetual "free clothes room," and with needed food.

"Come to church," she whispered to the woeful mother. "You don't need to dress up. Many of our neighbors can only wear house aprons to worship, but they're welcome. Bring the boys."

Four days later, the mother and five sons, all scrubbed clean and their ragged clothing neat, sat in a pew at Erie Chapel and worshipped the Lord in gladness for a friend!

When a Negro family moved into the community, Mrs. Savino was the first to visit them and assure them of a welcome and friendship. When rebellious

elements of the community threatened to bomb out the family, she was one of the congregation to march, with banners flying, to the home and there promise protection to the newcomers. Now colored and white alike worship in Erie Chapel, along with Mexicans, Chinese, Japanese, native Indians and East Indians, fifteen or twenty nationalities of European origin, and native Americans. Truly they are "all one body we, one in faith and doctrine, one in charity."

All about Erie Neighborhood House and Chapel are ghosts of churches that have deserted the community because they could not, or would not, cope with the shifting conditions of a city, where once-prosperous areas become blighted, and the poor and benighted move in where the well-to-do once lived. A block away stands a one-time active church, the ground-floor Sunday-school rooms now a tavern, and the second-floor sanctuary a dance hall. A little farther on is another deserted church which has been turned into a bakery.

ERIE Chapel, founded 75 years ago as a mission among Scandinavians, at one time had a Sunday school of 1,500. But as people deserted or left, it kept the Cross lifted high, and prayed that it might minister to the changing multitudes. It has been faithful to the task and therefore successful, with a church membership of about 400 and a Sunday school averaging nearly 200 in attendance. During Holy Week 60 new members were received, including a communicants' class of 40 youths 12 to 18 years of age and numbering Polish, Italian, Spanish, German, Swedish, Irish, French, Negro and white American boys and girls among them. Brought up in dire poverty, they are refined, idealistic, devout young Christians, who pray daily, read their Bibles and love and serve Christ.

The result is a lowered delinquency rate, a neighborly spirit, and improved living conditions. All are served impartially, regardless of color or creed. The one aim is to do good in the name of Christ and to bring others to Him.

There's a community pride, too, in the neighborhood about Erie, even though it is called "blighted," and Mrs. Savino, who has lived in the same block for more than twenty-five years, is quick to exhibit it. Some skeptic in the neighborhood spoke slightlying of it as a "slum." Her Italian eyes, usually very patient and kind, flashed in protest.

"If this is a slum, it's our own fault," she shot back. "We can clean it up. How about some help?"

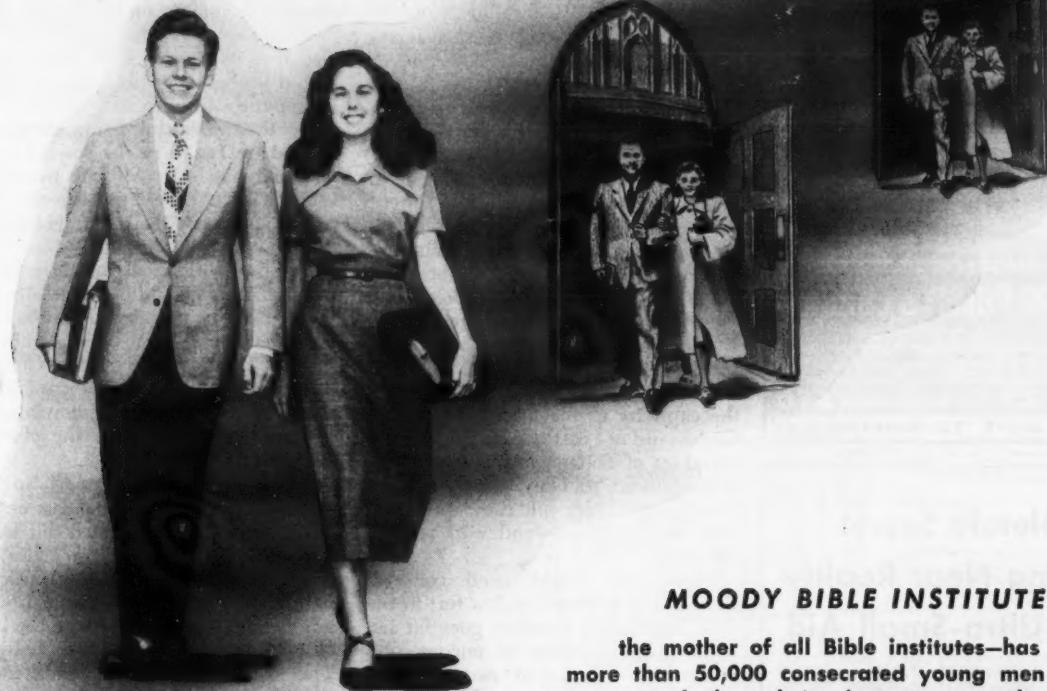
With that, she turned to her task of helping bring Christ to Chicago, and with Him decency, cleanliness, sobriety, law observance, neighborliness and happiness to 50,000 who dwell in poverty in the very shadow of the city's skyscrapers.

THE END



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Sunday School Lessons

BASED ON THE INTERNATIONAL UNIFORM LESSONS

By Amos John Traver

Sunday, November 6th

**GOD COMFORTS HIS
PEOPLE**

ISAIAH 40:27-31; 41:10-13; 61:1-3

THE people of Nazareth crowded into their synagogue. One from their own town was to speak. He was a carpenter with no special training, yet He had already won renown in Galilee for His gift of teaching and healing. He selected for His scripture reading Isaiah 61, one of the passages assigned for this study. Then he shocked the good people of Nazareth by saying: "This day is this scripture fulfilled in your ears." Whatever others may think of applying the glorious prophecies of Isaiah to Jesus, there can be no doubt that He accepted them for Himself.

Isaiah was speaking immediately to his fellow countrymen. He had sought to keep them from relying for security on smart diplomacy and foreign alliances. They went on stubbornly to depend on themselves, rather than upon God. Isaiah gave them clear warning of the end of the road they were so willfully traveling. The end was the destruction of Jerusalem and the captivity of the nation. In all this God would not cast them off. With the warnings of doom were assurances of final restoration. They would be DP's in a foreign land, but they would return to their homeland and rebuild Jerusalem.

How they would need comfort! That is a great word with a fort in the very heart of it. Comfort goes far beyond the whispering of encouraging words, or the drying of tears. It comes from within. The truest comfort comes when faith in God rules the heart. Isaiah calls on the people to remember their God as the Creator of all the world, even of the strange land in which they were captive; as the Everlasting, or as Dr. Moffatt translates the word "God," the Eternal; as the unwearied, not even wearied with the people who had disobeyed Him; as the unsearchable, whose wisdom is far beyond the understanding of man. It is such a God who will give them the strength to endure their punishments.

The comfort of a Christian comes from the same source. Jesus Christ offers to come into our hearts. He never has promised that His way will be easy for us. Many good Christian people

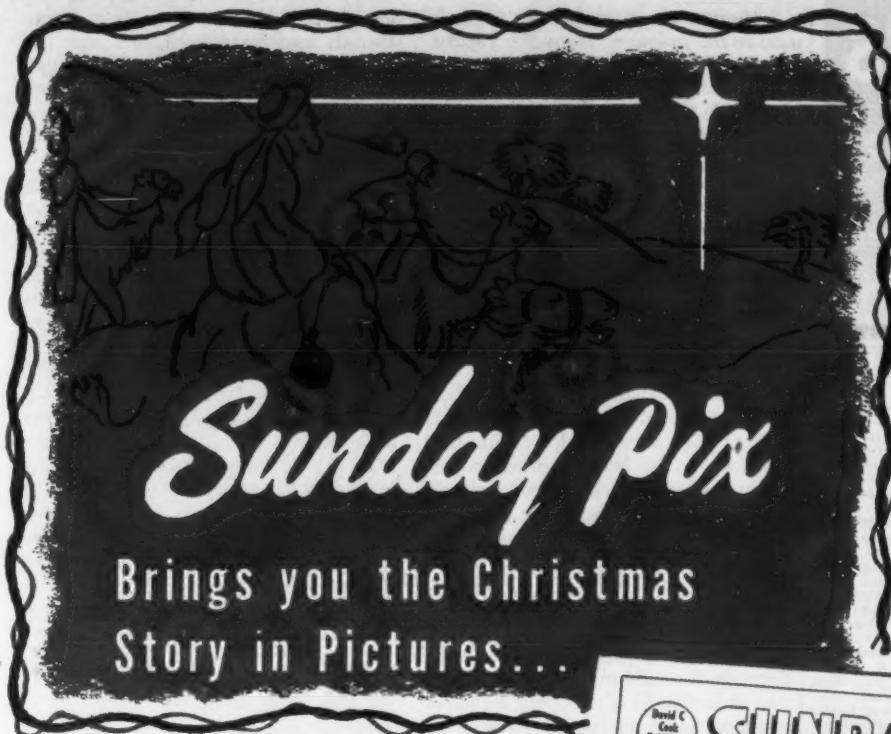
don't seem to understand this. They complain because they have met trouble and feel that Jesus Christ has failed them because they are afflicted. What Jesus does promise is to make the faithful disciple strong enough to meet trial bravely. He mans the fort of our hearts and assures victory over our trials.

THE EAGLE was the symbol of strength. Isaiah pictures the depressed, despairing people of Judah as coming into new life. Grounded like caged birds they would suddenly find strength to "mount up like eagles." It is the eagle heart that makes flight possible. It is Christian faith that makes heroic life possible in spite of persecution and captivity.

Another beautiful figure of speech is used by Isaiah in the second selection assigned. Dr. Moffatt translated Isaiah 41:13: "For I the Eternal your God hold you by the hand, whispering 'Fear not, I will help you.'" "Just hold me by the hand," said the little boy to his mother as he climbed fearfully into the dentist's chair. As we face the trials of life we can sing with confidence "Hold Thou My Hand." Comfort comes when we realize the presence of Christ and feel courage flowing into our hearts through the loving pressure of His invisible hand.

The passage Jesus read in the Nazareth synagogue is our last assignment for study. How much did Isaiah understand his own prophecies? No doubt they were first made with the particular situation of the nation in mind. But they go far beyond the hope of a return from captivity in Babylon. Their message is not confined to the people of Judah. They are universal in their application. Each troubled soul feeling captive to sin may read this prophecy and hope. We are all DP's, "strangers here, upon a foreign shore." We are citizens of heaven. It will never be easy to be a Christian in this un-Christian world. Trials are bound to come. Many of them will be directly the result of our own stubborn pride. Many more will come because life is so complex that the innocent must suffer with the guilty. To all who are tempted to give up comes the assurance of the loving, forgiving presence of Christ. He is the Captain of our Salvation. He will command our inner fort, if we will.

(Continued on page 34)



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Questions:

Note how the symbol of the eagle is used in the following passages: Psalms 103:5; Exodus 19:4; Deuteronomy 32:11. What other birds are used as symbols in the Bible?

Isaiah 40:31 uses the phrase "wait upon the Lord." What does this mean? How are we to "wait upon the Lord"? Is this "waiting" too much lacking in our 20th Century Christianity?

• Sunday, November 13th

PERFECTED THROUGH SUFFERING

ISAIAH 53:1-12

ALMOST certainly Isaiah's suffering servant is not an individual; he is a nation personified, a nation that had suffered as had no other in antiquity. A people that had endured Egyptian bondage was now enduring a Babylonian exile. A race despised and rejected of men, but which, thanks to its spiritual insight, its moral passion and its amazing courage, was destined to make an immortal contribution to the enfranchisement and upliftment of mankind." This interpretation of Isaiah 53 is accepted by many scholars. Some go further to say that this prophecy did not apply to the whole nation but to the small minority faithful to God.

It is quite probable that Isaiah had this hope in Israel. The prophets of the Old Testament were constantly "outstripping themselves." The double purpose of prophecy was always present. There was current meaning and at the same time God spoke through them of glorious things to come.

As Jesus applied Isaiah 61 to Himself in the synagogue of Nazareth, so Philip applied this chapter to Jesus as he expounded the Scriptures to the Ethiopian official. Read the account in Acts 8. The eunuch asked the question that still troubles the scholars, "I pray thee, of whom speaketh the prophet this? Of himself, or of some other man?" He had not thought of applying it to the Hebrew nation. "Then Philip opened his mouth and began at the same scripture, and preached unto him Jesus." Until about A.D. 1150 even the Jewish scholars believed this chapter was prophetic of the Messiah, though unwilling to accept Jesus as its fulfillment. No more accurate picture of our suffering Saviour could have been drawn.

How clearly this chapter begins with a prophecy of the unbelief with which Jesus would be received. "Who hath believed?" Well, the disciples of Jesus who remained true were a pitifully small minority. There was worse to come from the great majority than failure to believe. Their rejection was not merely negative. They hated Jesus and finally put Him to death. Note how

completely the sufferings of Jesus are described. There were intense pain, wounds and bruises. There was injustice, sustained with calm, quiet manliness. There were scorn and mockery that would not even allow Him to die in peace. "He was a man of sorrows and acquainted with grief."

"DESPISED AND REJECTED" is the title given a famous painting by Goetze. In the center is the suffering Saviour bound on a Roman altar, above Him an angel holding the Gethsemane cup. About Him are all sorts and conditions of men, not one of whom is giving a thought for Him. The politician harangues his crowd, the workman is drinking his beer, the artist paints on, a cigarette hanging from the corner of his mouth, the sport is reading the pink edition of the newspaper, the scientist is busy with his test-tubes, and so it goes. Even the widow standing afar off, carrying her burden of grief, does not seem to notice the One who could have helped her most. Only a nurse looks at Jesus and her face expresses her horror at His sufferings. "Is it nothing to you, all ye that pass by?" This verse from Lamentations 1:12 could well have been the title of the picture.

"Why?" That is an important question. Why was it that "He came to His own, and His own received Him not?" There are many reasons. Perhaps the pride and prejudice of the Jewish leaders was the strongest factor in Jesus' rejection. He did not come in the way they expected their Messiah to come. He was not the sort of person they could count upon to lead Jewish armies to world empire.

There is a "Why?" of deeper import. Why did our Lord go through with the terrible sufferings that led to His cross? It was for us. His sufferings were vicarious. That word comes from the Latin and means changed. Perhaps we could better use the word "exchange." It means to change places with another. Vicarious suffering is suffering for, or in the place of another. Can we read this chapter without being stirred deeply with the thought that Jesus went through all this for us?

Questions:

Look up the following references: Matthew 8:17; Mark 15:28; Luke 22:37; John 12:37, 38; Acts 8:32, 33; Romans 10:16; I Peter 2:24, 25. Do these references show that Isaiah 53 can be rightly applied to Jesus?

How many times does Isaiah declare in this chapter that the suffering Servant was suffering not for Himself, but for sinning mankind? Did Paul teach that Jesus suffered vicariously? See Romans 3:25; 5:6-8; 8:3; II Corinthians 5:18-21; 8:9; Galatians 3:13; Ephesians 1:7.

Sunday, November 20th
THE GREAT INVITATION
 ISAIAH 55:1-11

WE TAKE water for granted. All we need to do is to turn the faucet in our homes and there is abundant water for every need. We grow out of patience when in time of drought we are asked to conserve. Not so in many lands. In Mexico recently we saw Indian women carrying on their heads oil-cans full of water to their little adobe huts. We saw water carriers riding on their burros with water cans hanging from either side and heard them shout their call for buyers. In the Orient the water carrier is always present echoing the cry of Isaiah, "Ho, every one that thirsteth, come to the waters." But his palm must be crossed with coins before he is ready to sell.

Isaiah offers the poor man his market. This is a strange business with no profit for the seller. "Buy food for nothing, wine and milk without money!" Yet this is grace. Isaiah is well called "The Prophet of Grace." His spirit is that of the New Testament. He is not like Jacob who bargained with God for His blessings on a ten percent basis. Grace means gift, gift without any consideration. Salvation is free and it is too bad that anybody ever thought that was funny and made smart quips about it. We can return nothing worthwhile to God for His blessings except love and praise. Where love is there will come obedience and the intense desire to please. We will give our best services to the Lord, not to pay Him for His goodness to us, but in gratitude. Love is the only coinage in the Lord's marketplace.

Jesus echoed the cry of Isaiah on the great day of the feast "If any man thirst, let him come unto me and drink." The Gospel invitation is not based on any other foundation than man's sense of need. The service motive is inherent in the Gospel. There are no other limiting factors, race, class, nationality—"Ho, everyone!" I heard a Christian church of my own denomination described as "a middle-class church." I should never be satisfied to be its pastor. I remember in my days as a pastor, kneeling before me at the altar rail a rich banker and beside him the janitor of a public-utility office building. Neither one could "pay his way!" Their right to their place before the altar was their utter sense of helplessness, their common confession of the need of God's grace. "Ho, everyone!" Thirst for the water of life is the first necessary step on the Christian way of life. In a world keyed to the profit motive, it is difficult for us to keep the expectation of profit out of our religion. Isaiah knew his people. They never had de-

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served God's blessings. They never could. Only grace could save them and return them from captivity.

How clearly Isaiah describes the failure of man in all ages to find the secret of satisfying life. Men are still living for amusement, for lust, for worldly success in business or profession. Some, like the monks of the Middle Ages, try to earn their way to heaven by self-denials and sacrifices. A missionary to China told of a poor, ragged, emaciated Chinese, climbing a sacred mountain on his hands and knees. The missionary asked him what he was seeking. He replied that he was looking for the door of heaven. "I feel and feel but I cannot find it." An English noble who had spent his life in self-gratification tragically exclaimed, "I have tapped the wainscoting of life and found nothing but hollowness behind it." Only a simple faith, accepting the invitation of the Lord can give any

satisfying purpose to life. Salvation is free.

The immediate purpose of Isaiah's prophecy is to call the nation back from its evil ways. God will not force His grace. God always will love His chosen people, yet by their stubborn disobedience they will ultimately become deaf to His voice. Now the task of the prophet is to secure repentance on their part. If they will repent, there is "abundant pardon." That is a great word, "abundant." God will not merely wipe the slate clean of their sins; He will take them back fully into covenant relationship with Him. (Read again the parable of the Prodigal Son and see how his father received him.) Then they will return to their promised land once more and start anew under God's protection. God's mind can never be measured by our little human standards. God is using Babylon as He uses the forces of nature, the rain and the snow. He has per-

mitted Babylon to conquer His people because they richly deserve punishment. He will also free His people from Babylon as he had freed their forefathers from Egyptian bondage. His word has been given and they can depend on it. That is the kind of a God they have, merciful and mighty, patient and trustworthy.

All this is prophetic of the coming of the Messiah. Vastly more devastating than exile in Babylon is our slavery to sin. If we will repent and turn to Him, "abundant pardon" awaits us too. Christ offers full and complete forgiveness to every man who will repent of his sins, forsake his sinful ways, and accept Him as God and Saviour. He will not force us to accept. Love pleads but will not compel. The choice must be freely ours.

Questions:

What is the meaning of repentance? Is it fear of the results of sin, an emo-

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tional outburst with tears of remorse, a conviction of the sinfulness of sin, or is it a turning away from sin to God and righteousness?

What were the promises God had made to David? How had He shown mercy to David? Isaiah 55:3. In what way did Jesus justify the title "Son of David" given Him in the Gospels?

• Sunday, November 27th

SPOKESMAN FOR GOD

JEREMIAH 1:9, 10, 18, 19; 22:1-3, 13, 14;
37:15-17

JEREMIAH was a son of "the manse." His father was a priest in Anathoth, a small town near Jerusalem. He must have been stirred to enthusiasm by the reformations under the good King Josiah. Perhaps he had something to do with this reform movement. Now Josiah was dead, slain in the battle of Magiddo where his armies were defeated by the Egyptians. His successors would be a different stamp, willful and idolatrous. God needed a spokesman in Judah. The voices of Isaiah and Micah were stilled. Amos and Hosea were almost forgotten. Unconsciously Jeremiah had been prepared for the call to be God's representative. It would be a thankless task. He has been named "the prophet who failed." Success or failure was not the issue. God in His patience and mercy would do all that could be done to save the nation. His voice must speak clearly and bravely through His prophet.

Jeremiah, like many another called by God, was reluctant. He thought himself too young, too inexperienced. God touched his lips and consecrated him to his task. He would speak with authority as God's mouthpiece, God's spokesman. All through the forty years of his ministry he spoke with a clear sense of mission and with the assurance of God's presence and power.

Jehoahaz did not reign long enough to count in the future of Judah. Jehoiakim was the first king with whom Jeremiah had to contend. For a few years he managed to restrain the king from declaring independence from Babylon. He saw the peril to the nation from this rising empire and was thought to be a traitor because he advised against rebellion. There was a dramatic scene when Jeremiah wrote out his prophecy of doom for the nation and it was taken to the king. In anger the king burned it. But Jeremiah was speaking for God and every warning he gave was to come true. Babylon moved on Jerusalem and Jehoiakim was slain.

Jehoiachin, the next king, continued the policies of Jehoiakim and as Jeremiah had foretold, Babylon moved again and carried him away captive.

(Continued on page 120)

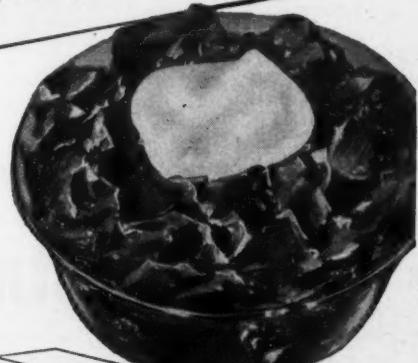
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A "ONE-WORLD"
Christmas Carol Service

INCLUDING everybody is a basic element of Christmas. Let's remember this in making our group Christmas plans. Let every member of the church have a share in the activities. And you might consider having your Christmas services recorded to share with shut-ins and those unable to attend services, regardless of their religious or church affiliations.

If you have a regular candlelight carol service, or if this year you want to inaugurate one, why not give it a "one-world" theme? No other time is more appropriate than Christmas for promoting the principle of interna-

tional unity based on the brotherhood of man concept. Different groups in your church may each be assigned the presentation of the music of some nation. Separate groups of the women's

society, the men's group, married couples' group, and divisions of the Sunday school could each be responsible for one number.

Costumes may or may not be used, but the singers will have a more effective appearance if they are dressed alike. Each group may choose a costume of its own, if they prefer. Some may want to wear choir robes. Girls would look well in white dresses with red and green bows in their hair. Special red, green and white carol costumes make a colorful picture. And there is nothing more effective than a purple robe with a sprig of holly at

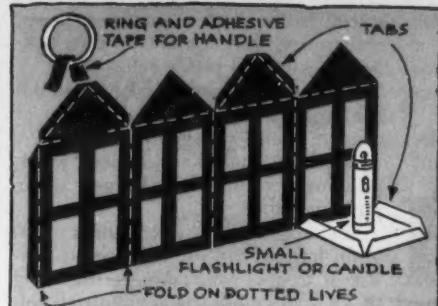


the shoulder. To carry out your "one-world" theme, you might even wear costumes of the different countries.

Cover your carol books with red paper for added Christmas atmosphere. Plump red candles flickering on the window sills and in sconces on the platform will add to the hushed reverence of such a service. Assign a specific individual to watch each group of candles, so that there will be no mishaps. It would be lovely for each person participating to be given a candle. As a group files onto the platform, each individual may light his or her candle at a large candle placed beside the stairway. Holding them directly under their faces as they sing casts soft lights and shadows, and as they leave the platform, each may blow out his candle again.

Instead of just singing the carols, why not prepare a little description of the country where each carol originated and how it came to be written? This could be read by one member of each group before they sing the carol, or a special reader, dressed in page's costume, holding a scroll-like script, could read all of them.

To represent American carols you may choose "O Little Town of Bethlehem," "It Came Upon the Midnight Clear" or "We Three Kings." English carols may be "Joy to the World," "God Rest You Merry, Gentlemen," "Hark, the Herald Angels Sing" or "What Child Is This?" For German carols you may choose "Away in a Manger" or "From Heaven High I Come to You." "Silent Night" is Ba-



Give your carol singers the old-fashioned look by supplying them with these easily made black pasteboard lanterns.



varian, and "Good King Wenceslas" Bohemian. French songs are "O Come, All Ye Faithful," "O Holy Night" and "The First Nowell."

These songs, accompanied by historical sketches, may be found in the book, "Sing for Christmas" by Opal Wheeler, published in 1943 by E. P. Dutton & Co. If you want more carols of other lands, or more unusual ones, refer to the book "Sixty Carols of All Nations" by Eduardo Marzo, published in 1928 by the Willis Music Co., Cincinnati, Ohio. This book may be more difficult to secure, but your librarian or music dealer may be able to help you. Another book that will give you good descriptive material about origins and countries from which carols came, as well as the carols themselves, is "Christmas Carols" by Henrik Willem Van Loon and

Grace Castagnetta, published in 1937 by Simon & Schuster, Inc. "Fireside Book of Folk Songs" published in 1947 by Simon & Schuster, Inc., has an excellent chapter on the origin of carol singing and its use in different countries, and each carol published includes a little explanatory paragraph, from which your script can be worked out.

Singing carols from house to house or in institutions also shares a great deal of the gladness of Christmas. For such an occasion your group might carry flashlights, not only to make a cheerful effect in the night, but to illuminate words and music, if necessary. Another idea is to make lanterns of black pasteboard with openings cut out for the light of a flashlight to shine through. These give the effect of the original carol singers.

How to Celebrate Thanksgiving

IN our haste to get on with Christmas plans, let us not brush over Thanksgiving lightly. Let us duly observe this beautiful American custom of thanking the Giver of all good for His blessings.

The custom of decorating doorways for Thanksgiving as attractively as for Christmas, which is common in New England communities seems charming to me. A more general observance of it would add significance to this holiday that is so uncommercial it often gets snowed under. In New England before Thanksgiving, doorways are hung with artistic bunches of Indian corn. Some make swags of Indian corn and autumn leaves together, and some set fat yellow pumpkins on either side of their doorsteps. Harvest decorations make good bazaar items this time of year, including those for indoor use—gourds, sumac, red oak leaves and

bittersweet (if it is not on your local conservation list.)

The Thanksgiving season is an excellent time to have your yearly Every Member Canvass, featured by a big dinner to bring all churchmembers together and draw out those who have not been active. A turkey supper is a natural favorite; but, if most members are planning turkey for their home festivities, roast goose, duck or chicken might have more appeal.

For the accompaniments to your dinner, canned foods are convenient because they can be purchased well in advance, stored without refrigeration and saved, if not needed. Surprisingly more foods come canned than you may realize—items you will find useful whether you plan a simple two-course meal, or whether you intend to begin with a refreshing fruit drink and appetizers, and include a salad course. For convenience in



checking the groceries required for your Thanksgiving supper, here is a list of foods available in cans, as compiled by National Canners Assn., Washington, D. C.

Fruit juices: Grapefruit, pineapple, cranberry, red cherry, any of the fruit nectars, orange, lemon.

Appetizers and first-course dishes: Ripe olives, oysters, clams, crab, lobster, shrimp, mushroom caps, dill pickles, pickled onions, tongue, ham, salmon, tuna, sardines, baked beans, chili sauce, soups, salad mixtures, fruits for salad, vegetables for salad.

Stuffing: Boned chicken, chicken consomme, sausage, oysters.

Vegetables: Squash, onions, turnips, white potatoes, celery hearts, sweet potatoes, asparagus, green or wax beans, peas, corn, sauerkraut.

Accompaniment to the main course: Cranberry sauce, cranberry jelly,

spiced fruits (such as peaches, pears, crabapples, and apricots), jams, jellies, pickles and pickle relishes.

Salads: Fruits for salad, vegetables for salad, any desired combination of canned fruits or vegetables.

Dessert: Pumpkin, mince meat, puddings, plum, fig, fudge, spice, pudding sauce.

An appropriate after-dinner program for such an occasion could consist of a few words on the meaning of Thanksgiving by your minister, followed by each person present telling briefly of a blessing for which he would like to express gratitude.

Afterwards a simple pageant may be produced at one end of the room, or on a platform if you have one. The setting could include a simulated campfire in the center. From one side a Pilgrim man and woman walk slowly toward the fire, while from

the other side a pair of Indians advance. In pantomime the Indians offer the Pilgrims their pipe of peace, and the Pilgrims offer food. For background music the pianist may play, "Faith of Our Fathers." A more elaborate pageant may be planned by using what appears to be a huge picture frame for your setting. When the curtains open, costumed figures appear in the frame to represent different famous paintings associated with Thanksgiving, such as "The First Thanksgiving in America" by J. L. G. Ferris, "Landing of the Pilgrims" by Rothermel, or "Pilgrims Going to Church."

To costume these pageants, Indians may simply be wrapped in blankets with a feather in the band around their heads, or regular Indian suits may be made. For Pilgrim women, use a full-skirted gray or blue dress with white neckerchief and cap cut like a baby's bonnet. Pilgrim men wear long-waisted coat over knickers, knee-buckles and white square collars. For instructions on costuming send 25c to Rit Products, 1401 Jackson Blvd., Chicago 7, Ill., and ask for their booklet "How to Make Costumes for School Plays and Pageants."

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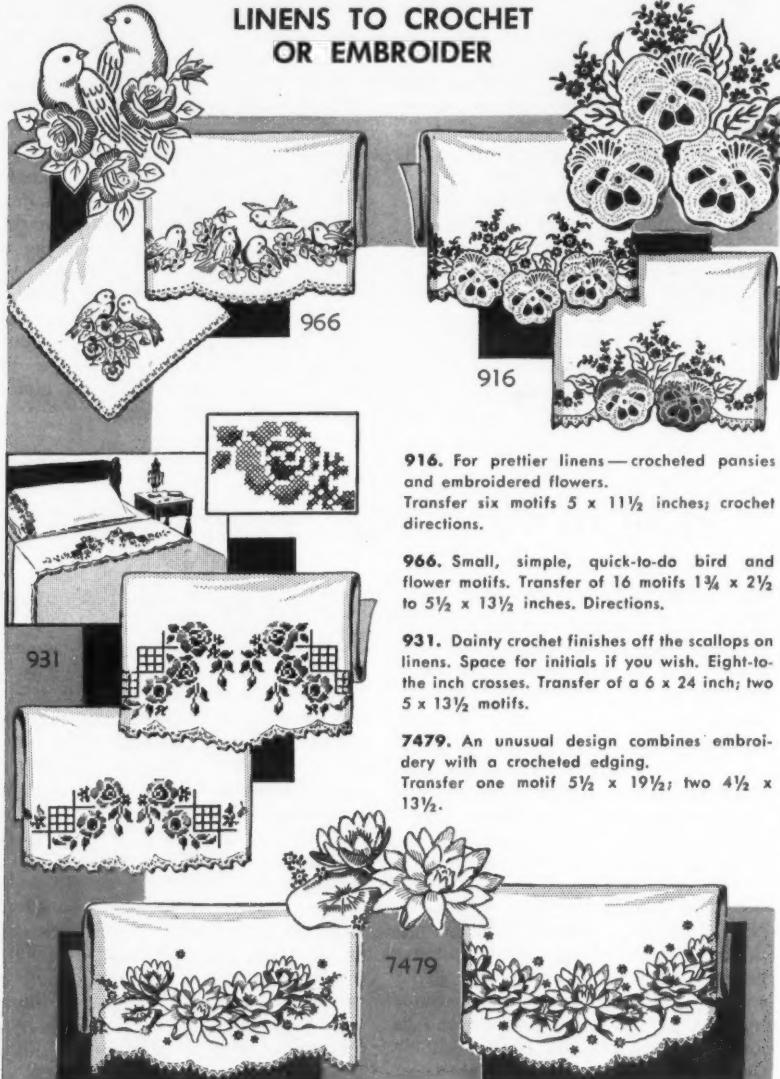
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An occasion like this offers an opportunity to get many candid shots of individual children, cute pictures their parents would never be able to obtain otherwise. When they have been developed, put sample prints on view and take orders by number for each one desired. A reasonable profit can be made for the church funds over and above the cost of printing.

Pictures taken at your annual Christmas pageant or Christmas tree for the children would be most attractive and might be sold to parents and friends or those who would like to use them on Christmas cards. You might even compile the best of the

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photographs taken in and around your church into a calendar which could be sold at next year's bazaar.

A candid-camera show could be a feature of your bazaar this year. Pictures taken by church-members or members of the community can be placed on display for a small admission charge. You might also like to offer ribbons for the entries judged best by an authoritative committee. A box should be available for viewers to vote on their choices of first, second and third place. A "rogue's gallery" of humorous shots of church-members taken at the summer church picnic, at suppers or socials, and of workers in the church kitchen would make a clever sideline.

A regular photography studio has proved popular and profitable at many church affairs. This can be set up with the proper lighting for portrait photographs, or with settings for "trick" photography reminiscent of the Gay 90's.

FOOD PREPARATION

BOOKLETS

ATTRACTIVE booklets on food preparation are ever appearing. We review some of the newest ones here, which are available at your request. Write to the firm if you wish a copy (and please mention CHRISTIAN HERALD).

"Learn to Bake . . . You'll Love It!" promises the title of this excellent new book, which has tips on getting the best results in baking through use of proper size pans, good equipment and accurate measurements. Key steps in baking cakes, biscuits, muffins, cookies, bread and pastry, along with intriguing recipes are given. Write Consumer Service Dept., General Foods Corp., 250 Park Ave., New York, N. Y.

More quantity recipes are available in a new booklet called, "School Lunch Recipes Using Canned Foods." Menu planning and instructions in the use of liquid from canned foods are helpful inclusions. Send to Home Economics Divisions, National Canners Assn., Washington 6, D. C.

A "Mother-Daughter Cook Book" is a clever way of presenting simple recipes side by side with more elaborate ones. Mothers and daughters who like to do things together will have fun in the kitchen trying the tempting recipes prepared just for them. Address Home Economics Dept., Welch Grape Juice Co., Westfield, N. Y.

Fancy meat cookery is described in a booklet called "Interesting Variations from Everyday Meat Dishes." If you've always wanted to know how to select and prepare liver, kidneys, hearts, brains, sweetbreads, tongue and tripe, here is authoritative in-

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D-24

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formation. Send to Martha Logan, Swift & Co., Chicago, Ill.

Your mouth will water just to glance through this handbook of chocolate cookery called, "Baker's Favorite Chocolate Recipes." Chocolate pie, brownies, fudge cake, chocolate roll, hot chocolate—what you will—it tells here how to make it. Address Consumer Service Dept., Walter Baker & Co., Inc., Dorchester, Mass.

ADVERTISING THE FAIR

HANDBILLS have been used successfully to advertise the fairs of the Park Avenue Congregational Church, Arlington Heights, Mass. One is prepared for distribution to every house in the church neighborhood by a class of sixth-grade Sunday-school boys.

After announcing the date and time of the fair, the handbill urges, "Plan to do your Christmas shopping here! We

will have gifts for everyone—baby table, dolls, games, hankies, ties, aprons, plants, Christmas cards. There will be home-baked cakes, pies, rolls and candy, etc. Photographs taken. Coffee hour 10 a.m.—25c. Luncheon 12 and 1 p.m., afternoon tea—35c; Children's hour, after school—9c; Supper at 6:30 p.m., adults—99c, children under 10 years—65c. Auction in the evening. Tell all your friends. Bring all your relatives. See you at the Fair!" A telephone number is given to call for general information.

Another handbill is sent out with the church's November bulletin to all church-members. It is the same message with a personal paragraph added urging members to do their part by contributing to as many tables as possible, whether personally solicited or not. Other handbills are sent out in October to request contributions for projects which the church features.

Large Quantity Recipe File

CEREAL STUFFING FOR FOWL

For small bird

1/2 cup	1 cup butter or margarine
1/3 cup	1 cup diced celery
1/2 cup	1 cup chopped onion
1 cup	3 cups chopped apple
3/4 teaspoon	2 1/4 teaspoons salt
1/8 teaspoon	1/4 teaspoon pepper
1/4 teaspoon	3/4 teaspoon poultry seasoning
1/4 teaspoon	1/2 teaspoon sage
1/2 cup	1 cup chopped cooked prunes or apricots
1 tablespoon	3 tablespoons minced parsley
1	3 eggs, beaten
1/2 cup	1 cup milk
5 cups	3 quarts wheat flakes, crushed

Melt butter, add celery, onion and apple; cook until tender. Remove from heat. Add salt, pepper, poultry seasoning, sage, prunes and parsley; mix well. Add combined beaten egg and milk. Mix in wheat flakes. (To crush wheat flakes, pour into paper bag, fasten top with paper clip, and roll with rolling pin.) Yield: About 3 cups for the small bird: 9 to 10 cups for the turkey or goose. (Allow 1 cup per pound dressed weight.)

HOW TO STUFF FOWL



Here's how to pack stuffing into your bird: Clean bird thoroughly; stuff opening at neck, fold skin over back and fasten with toothpick. Lift wings to the back over neck skin. Turn bird on its back, hold legs straight up. Using large needle threaded with cord, enter body cavity just behind one leg and bring needle out at same position on other side. Bring needle down through wing, under back, and up through other wing; cut cord and tie ends snugly.

Pack the cavity loosely with stuffing. Wheat flakes are the main ingredient of a delicious stuffing for the drum-stick star of your Thanksgiving feasts. If you're on the kitchen committee, why not try this cereal dressing for a new flavor note? Everybody will be asking how to make it. Besides, it saves the tedious job of crumbling bread. Fruits are an important ingredient of this recipe, which makes it ideal as stuffing for duck or goose.

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C.O.D. Send me a jar of ESOTERICA C.O.D. On arrival I will pay postman \$2.00 (\$2.50 from Denver west) plus the usual postal charges.

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Daily Meditations

by Walter L. Moore

Tuesday, November 1

READ GALATIANS 6:9

Duty be thy polar guide. Do the right whate'er betide!

—GOETHE

ON MY DESK is a carton of flash bulbs, but I must go out and buy a bulb for my reading lamp. The flash bulb makes a light many times as bright as the ordinary incandescent lamp, but it does not last long enough to read by. Steadiness and dependability are more important in a reading lamp than exceptional brilliance. So it is with Christian lives. The people who are the light of the world are not brilliant flashes, but steady lamps.

We thank Thee, O God, for the reading-lamp Christians whose lives burn steadily. Make us like them. Amen.

Wednesday, November 2

READ PSALM 23:3

I who have talked with Him forget again.
—FREDERICK W. H. MYERS

NOT ONLY flagrant sinners drift away from God and need restoration. Sometimes it is very admirable people. Dr. Henry C. Link, in his book, "Return to Religion," tells of his own experience of drifting away from God, and discovering that people without God got into trouble. In advising them he says that more and more frequently he found himself using some biblical expression, or summing up his counsel in terms of an accepted religious doctrine. "Paradoxical as it seems," he adds, "my return to religion was by the road of science, just as years before the sciences had led me away from religion."

Show us, O Thou good Shepherd, wherein we have strayed from Thee, and restore Thou our souls, for Jesus' sake. Amen.

Thursday, November 3

READ PHILIPPIANS 4:13

For we are weak, and need some deep revealing of trust and strength and calmness from above.

—SAMUEL JOHNSON

A STRIKING CONTRAST appears between Paul's sense of weakness in his own strength, and his confidence of invincibility in Christ. So completely frustrated was he that he cried, "O wretched man that I am! Who shall deliver me from the body

of this death?" But having found the complete answer to his problem, he declared: "I can do all things through Christ which strengtheneth me." Explaining his unruffled calm, an old farmer said, "I have learned that the Lord won't let anything come to me that He and I together can't handle."

Teach us, O Christ, how weak we are in ourselves and how strong we may be in Thee. Amen.

Friday, November 4

READ JOHN 10:14

A CIRCUIT RIDER tells of a father who told his little boy the story of the lost sheep; how it found a hole in the fence and crawled through; how glad it was to get away; how it played until it wandered so far it could not find its way home. Then he told of the wolf that chased the sheep, and how finally the Good Shepherd came and rescued it and carried it back to the fold. The child was greatly interested, but when the story was over, he surprised his father by asking, "And did they nail up the hole in the fence?"

Give us, Father, a Christ-like passion to seek and save the lost, and loving wisdom to keep our little ones from going astray. Amen.

Saturday, November 5

READ 1 CORINTHIANS 13:7

To share the cross, to sacrifice—these are the things God meant.

—JANE MCKAY LANNING

LOVE is not only the greatest thing in the world; it is the most expensive. It shares every burden of the beloved, endures every pang. A writer in "The Upper Room" declares: "No man can believe in the brotherhood of man and be comfortable; it is a doctrine that takes away all our cushions and leaves us with a cross."

O Christ, who didst take upon Thyself the burdens of a world, give us a heart like Thine, we pray for Thy dear sake. Amen.

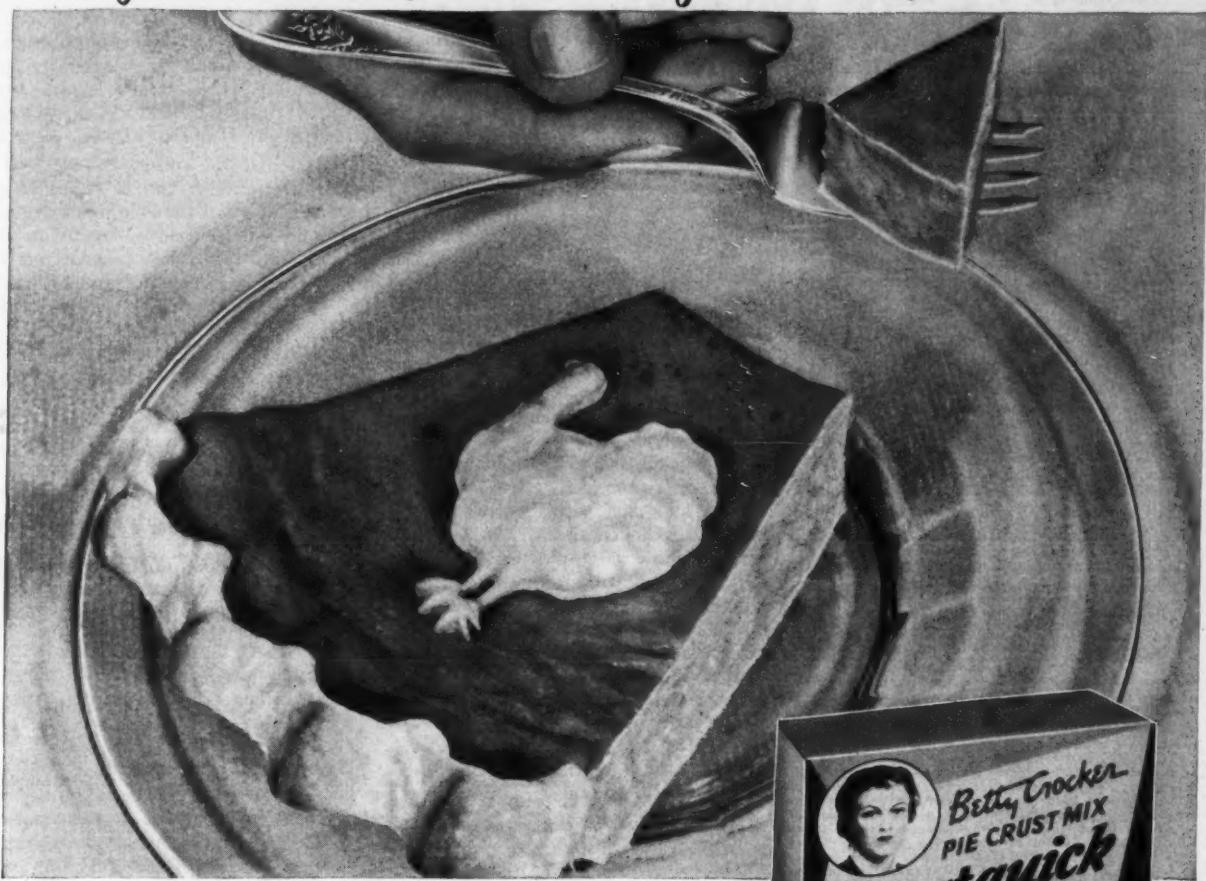
Sunday, November 6

READ ACTS 10:34

What care I for caste or creed? It is the deed, it is the deed. —ROBERT LOVEMAN

APPLICATION BLANKS for entrance to Brandeis University are divided into two sections. On one half

Make pie crust like Betty Crocker's -easy with Crustquick! Betty Crocker pie crust mix



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BY



Betty Crocker

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Make..... Crustquick Pastry for 9-in. One-Crust Pie

Beat together with rotary beater.....

1 1/4 cups mashed cooked pumpkin (1/2 No. 2 1/2 can)	And.....
1/2 tsp. salt	

1 1/2 cups undiluted evaporated milk

2 or 3 eggs	{
3/4 cup sugar	
1 1/4 tsp. cinnamon	

1/2 tsp. ginger

1/2 tsp. nutmeg

Pour into pastry-lined pie pan. (For well browned undercrust, use oven-glass or dark tin pie pan.) Bake 45 to 50 minutes in hot oven (425°), or until silver knife inserted into filling's side comes out clean. Soft center will "set" later.

Pastry Turkeys: Cut one turkey for each serving. Bake 10 to 15 minutes in ungreased pan, at same time as pie. **General Mills**

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NOVEMBER 1949

A Christian Herald CHURCH HELP PLAN Participant—See page 119

See page 119
for details of
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the educational information is written, and on the other half the applicant answers questions about ancestry, religion, etc. The halves are then separated and that section with the applicant's personal history is filed away until the educational half has been passed on. In this way the applicant's eligibility is decided solely on his academic qualifications. Peter declared: "Of a truth I perceive that God is no respecter of persons."

God of all mankind, show us how unfair and foolish are our prejudices and teach us to see Thine image in every man. Amen.

Monday, November 7

READ ACTS 27:11

Be rather careful to select such friendship as keeps you of honesty reminded and the goodly life. —LOPEZ DE MENDOZA

IN POLITICS one must be wise in his choice of advisers to be successful. Many a promising career has been blighted by well meaning but unwise friends. The first mark of the blessed man described in Psalm One was that he walked not in the counsel of the ungodly. Irreverent men are not to be trusted as life counselors. The shipwreck suffered by Paul and his fellow travelers would have been avoided if the centurion had not listened to the wrong advice. He trusted the merchant rather than the missionary.

We thank Thee, Father, for the wise and good counselors who have helped us to discover and follow right paths. Amen.

Tuesday, November 8

READ LUKE 14:28

THE MEASURE of our success is not the number of things begun, but those carried through to completion. Shakespeare wrote, "An enterprise, when fairly once begun, should not be left till all that ought is won." And he adds, "See first that the design is wise and just: that ascertained, pursue it resolutely; do not for one repulse forego the purpose that you resolved to effect." Jesus found great numbers of people ready to follow Him a little way, but they fell away when difficulties arose. He advised all to count the cost and decide whether they were ready to pay it before starting.

Blessed Christ, with our eyes wide open we are ready to follow Thee, asking only the privilege of bearing a cross of loving service. Amen.

Wednesday, November 9

READ LUKE 14:18

And he who does one fault at first, and lies to hide it, makes it two. —ISAAC WATTS

A NEIGHBOR of mine who drives a great deal on the lonely highways of

our section of the country has decided to stop picking up hitch-hikers. Yet it disturbs him to pass them. So invariably he finds a special excuse for failing to pick up each individual, under his breath he explains to each one as he passes him. Sometimes his explanations are not true, and never are they the real reasons. Are not most of us inclined to frame artificial excuses for our actions, rather than to state our real motives?

God of truth, teach us to be sincere with Thee, with ourselves, and with all men. Amen.

Thursday, November 10

READ ACTS 24:1

TERTULLUS, the orator, was engaged by the accusers of Paul to strengthen a weak cause with an eloquent argument. So we frequently try to compensate with words for lack of merit in our facts, our ideas, or our actions. The directions that come with a well-known brand of fountain pens say, "When this pen runs too freely, it is a sign that it is nearly empty." Once, when a man had commended a certain orator to Agesilaus, king of Sparta, for magnifying trifles into grandiose speeches, the king retorted, "I do not think that shoemaker a good workman who makes a great shoe for a little foot."

God of truth, help us so to live and speak that our simple "yea" and "nay" shall be convincing to those who know us. Amen.

Friday, November 11

READ AMOS 5:15

Tall men, sun-crowned, who live above the fog in public duty and in private thinking. JOSIAH G. HOLLAND

THE PREACHER of righteousness, Amos, was concerned about corruption in the political life of Israel, and he appealed for the right kind of citizenship. The first requirement concerned personal character: "Hate the evil, and love the good." Only a good man can be a good citizen. He must oppose evil, not only officially, but privately. He must embrace the good, not only in public, but in his heart. Then Amos adds the inevitable responsibility for public affairs: "Establish judgment in the gate."

God of our fathers, we thank Thee for the freedom we enjoy. Teach us to know and do our duty as citizens.

Saturday, November 12

READ MATTHEW 5:13

AS SALT, Christians are in the world to save the world from rottenness. A cynic argued with an earnest Christian that the conditions in the world proved that there could not be an intelligent and loving God. "I could make a better world than this," he de-

clared. "Yes," replied his friend, "I think I can, too. That is why God put me here. Let's do it." We all have the privilege of helping God to make a better world.

Recognizing our rightful place as laborers together with Thee, Father, we dedicate ourselves anew to Thy world-redeeming service. Amen.

Sunday, November 13

READ MATTHEW 13:14

A SMALL BOY was given a dollar by his father to go to the circus. He arrived in town just as the parade was passing, and stood enthralled watching the animals, horseback riders, and all the other performers pass by. At length a clown stopped directly in front of the wide-eyed boy and made a low, sweeping bow. Mistaking the purpose of the gesture, the lad dropped his dollar in the extended hat. When the parade had passed, the boy went home, not realizing that he had not seen the main performance at all. So some people see in the church only a parade of meetings and activities, and not the real performance of God dealing with men.

Grant us wisdom, Father, to distinguish the principal matters in life, eyes to see more than just a parade.

Monday, November 14

READ PROVERBS 15:13

To be gentle, kind, and courteous through all the hours—this is how I desire to waste wisely my days. —THOMAS DEKKER

CURTIS COURIER relays this story: Bishop Manning was riding on a subway train one day when a noisy passenger, who appeared tired and exceedingly disgruntled, insulted several passengers who got in his way. When the man rose to leave, Bishop Manning remarked, "My friend, you left something here." The troublesome passenger turned, looked at his seat, then demanded, "What did I leave?" "A very bad impression," the bishop replied. The man frowned, then broke into a sheepish grin. He had the grace to answer, "I'm sorry."

We offer the prayer of the little girl: "Dear God, please make the bad people good, and the good people nice." Amen.

Tuesday, November 15

READ MATTHEW 7:3

A LECTURER once began his address by tacking a square of white paper on the blackboard. Then he took a piece of crayon and carefully made a black spot in the center of the paper. "Now," he asked, "what do you see?" Person after person answered, "I see a black dot." Finally the lecturer asked, "Don't any of you see a large square of white paper?" So we are prone to ignore the cus-

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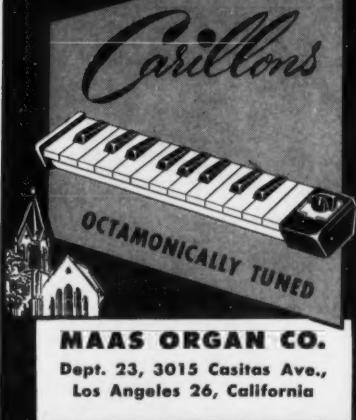
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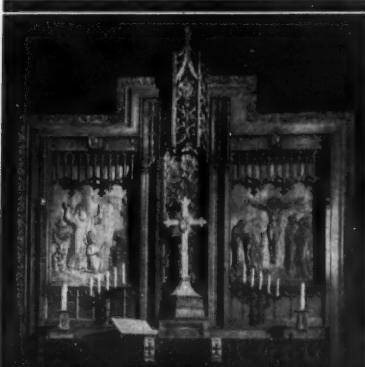
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Master, teach us to discover in every person all of the good traits that are seen by the one who loves that person most. Amen.

Wednesday, November 16

READ PHILIPPIANS 4:22

They are slaves who dare not be in the right with two or three.

—JAMES RUSSELL LOWELL

A WOMAN said to me recently, "I should like to become a Christian, but I am in a situation in which it is impossible to live a Christian life." Most of us sometimes feel that our situations make it particularly difficult to follow Christ. If our friends were all practicing Christians, we should have no difficulty. But surely God understands that we must conform to our circumstances. Like a dash of cold water in a sleepy face come to us the words of Paul: "All the saints salute you, chiefly they that are of Caesar's household." Saints in Caesar's household! Surely none of us is in a more difficult situation than that. We can be Christians in spite of everything.

Give us courage, O God, to follow Christ, rather than the crowd. Amen.

Thursday, November 17

READ JOHN 16:7

A FATHER and son had been inseparable for the thirty-two years of the son's life. They were companions in recreation and partners in business, and the younger man had never made an important decision without deferring to his father's wishes. Then the father died. Crushed and a little bitter, the son felt that God had dealt unfairly in taking away his father. Years have passed, and he can now see that he did not mature until he had to stand on his own feet and make his own decisions. Just so, it was best for the disciples that Jesus should go away, in order that their leadership might begin to come from within themselves.

Teach us, O divine Spirit, to walk confidently in the light that Thou dost give directly to us. Amen.

Friday, November 18

READ GENESIS 1:12

The miracle of one pale rose is proof enough of God. —EDITH DALEY

A HINDU STORY quoted by *Tatva Magazine* relates that Ami once said to his son, "Bring me a fruit of that tree and break it open. What is there?" The son replied, "Some small seed." "Break one and then what do you see?" "Nothing, my lord." "My child," said the wise man, "where you see nothing there dwells a mighty tree."

Divine Creator and Sustainer of all things, save us from ever losing our sense of wonder at the everyday miracles of life and growth. Amen.

Saturday, November 19

READ PSALM 97:2, 3

Hope, like a gleaming taper's light, adorns and cheers our way. —OLIVER GOLDSMITH

HERMAN HAGEDORN, describing the physical features of Dr. Albert Schweitzer, wrote: "The eyes are black wells of concentrated sorrow and compassion, faintly lighted by hope." An article by Dr. Schweitzer in the *Christian Century* several years ago is an excellent commentary on that description. His thesis was that Christianity as we interpret and practice it is ineffectual in protest and command. Otherwise, how account for war getting started in lands with Christianity as the dominant religion? Yet he expressed the hope that revival may come.

Give us eyes to see the darkness in which we live, O God, and hearts to trust that the day will come. Amer.

Sunday, November 20

READ LUKE 10:17

A PASTOR tells of meeting with a group of deacons one Sunday afternoon for a special visitation campaign. In the group were two who reacted in opposite ways. One complained when asked to take an assignment, saying that he did not have time, and it would do no good. The other gladly took his list and asked for more names. At the evening service the first, not having made a visit, was still complaining. The second was bubbling over with joy, relating to others some of the happy experiences in visiting for the church.

We thank Thee, O Christ, for the simple joy that has always come to those who have visited others for Thy sake. Amen.

Monday, November 21

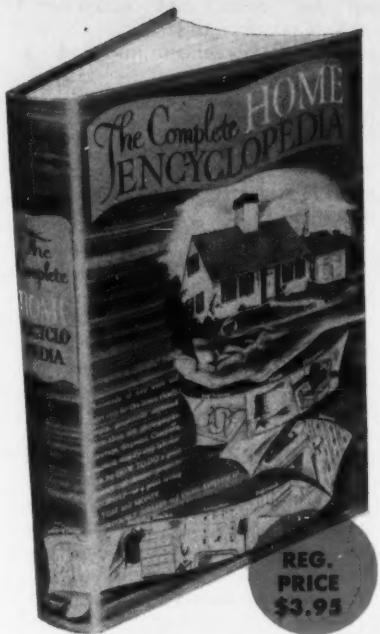
READ MATTHEW 28:20

Forget them not, O Christ, who stand Thy vanguard in the distant land!

—MARGARET E. SANGSTER

THE PRESENCE of the Duke of Wellington in the midst of battle is said to have given his soldiers such inspiration and strength that it was equivalent to thrusting in an entire new regiment. The promise of Jesus to be with those who make disciples for Him anywhere in the world is not merely an assurance of companionship; it is the certainty of victory. Conscious fellowship with Him on the part of each missionary means more for the success of Christian missions than all human re-enforcement.

(Continued on page 50)



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DAILY MEDITATIONS

(Continued from page 48)

O Thou who dost live intimately with each true missionary, draw us into fellowship in their labors. Amen.

Tuesday, November 22

READ REVELATION 1:18

But only beauty . . . only truth will last a thousand years.

—MARGARET MOORE MEUTTMAN

VICTORY is the theme of the Book of Revelation. It was written in a time of persecution, not to give an outline of future church history, but to give assurance that there would be church history. The resurrection of Jesus was taken as proof not only that the crucifiers had failed to destroy Him, but also that neither Rome nor any other enemy could ever defeat Him. In Christ God came into human history, and in vain does man lift up his feeble fist against Him.

Laying aside foolish doubts, O living Christ, we assert our faith in Thy victory over death and hell, and give to Thee our allegiance forever. Amen.

Wednesday, November 23

READ PSALM 66:13, 14

Where vows grow dim, and men dare do what once they scorned, help me be true.

—ROBERT FREEMAN

UNDER THE PRESSURE of difficulties the psalmist had made promises to God, but when the troubles were passed the promises were forgotten. When he came to the temple to worship he was reminded of his failure to keep them. Then he declared, "I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble." Many of us have similar unpaid balances in our accounts with God. One of the benefits of worship is to bring to mind these neglected duties.

We are grateful for every reminder of our unpaid vows to Thee, O God. We now purpose by Thy help to keep our promises. Amen.

Thursday, November 24

READ PSALM 116:14

Accept the gifts we offer for all thy love imparts, and, what Thou most desirest, our humble, thankful hearts.

—MATTHIAS CLAUDIUS

THE WRITER of Psalm 116 reviews the list of God's blessings to him, and then asks what he can render to the Lord for all these things. Twice he repeats, "I will pay my vows." Dr. Clyde Turner tells of two men who during the depression had been laid off and were called back to their jobs. The first week each of them received a check for twenty-five dollars. One

kissed his check and exclaimed, "Thank God for this check!" The other cashed his check and laying one tenth of it aside, quietly said, "I am that thankful. How thankful are you?"

Teach us, blessed Giver of all things, to express our gratitude to Thee in loving service and glad offerings. Amen.

Friday, November 25

READ PSALM 139:7

By one great Heart the universe is stirred.

—MARGARET DELAND

A BOY of 9 was being questioned by an older lad about religion in a somewhat cynical vein, and he acquitted himself with credit. Finally the older one challenged: "I'll give you a dime if you tell me where God is!" The prompt reply came: "I'll give you two dimes if you will tell me where He is not!"

We open our hearts to Thee, Who art present here and now, gladly confident that wherever we may go, Thy hand shall lead us, and Thy right hand hold us. Amen.

Saturday, November 26

READ JOHN 1:42

CHRIST SAW in impulsive Simon the potential steadiness of a rock, and He inspired him to attain it. A defeated man confessed to an artist friend that a tragic mistake had ruined his life. Weeks later the artist invited him to see what he considered to be his masterpiece. It proved to be a picture of the defeated man, standing erect, shoulders back, with ambition and hope in his face. After a long time, he drew himself up, and said, "If he sees that in me, I can see it. If he believes I can be that man, I will be."

Master, who hast seen within us that which can be made into Thine own glorious likeness, forbid that we ever be satisfied with a lesser goal. Amen.

Sunday, November 27

READ HOSEA 6:1

THE LOVE STORY of Hosea is touching and pitiful. His beloved wife proved unfaithful, and finally left with her lovers. Then after a long time he found her in a slave market, paid the price of her redemption, and led her back to his home. From that tragic experience came the clear vision of Israel as the unfaithful beloved of Jehovah, and the call to prophesy. His pleas to his people have been called more sob than language, and his conception of the love of God was nearer to Jesus than any other Old Testament writer. The most tragic experiences sometimes bring about the deepest understanding of God.

Nearer, my God, to Thee, nearer to Thee; E'en though it be a cross that raiseth me. Amen.

Monday, November 28

READ I TIMOTHY 6:10

To him the moon was a silver dollar.

—LEW SARRETT

ROBERT HALL was once visited by a man who was offended by something the famous preacher had said in a sermon. Having sized the man up as being obsessed with the love of money, Hall took a half sovereign out of his pocket and, opening the Bible, pointed to the word "God." "Can you see that word?" he asked the man. "Certainly." Then the preacher laid the half sovereign over the word. "Can you see it now?" There was no need to answer.

Knowing the grief that greed brings to the world, we pray, O God, that silver scales may fall from our eyes, that we may see Thee, and see our brothers. Amen.

Tuesday, November 29

READ ACTS 19:27

As in the days of Herod, the moneychangers still in God's own House contriving against the Father's will.

—LILITH LORRAINE

DEMETRIUS, the silversmith, warned his fellow craftsmen: "Not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised." He did not want them to miss the point that their profits were endangered, but it should be understood that his primary concern was for religion. How frequently men appeal to religion to hallow their covetousness! Any preaching that threatens profits is thereby blasphemous and wicked.

Teach us, O God of truth, to see our motives in Thy clear light, that Thy love may rule our lives. Amen.

Wednesday, November 30

READ REVELATION 3:20

G. CAMPBELL MORGAN told of a great meeting in Manchester, England, where Holman Hunt's beautiful picture, "The Light of the World," was thrown upon a screen. A small boy excitedly asked his father, "Why don't they let Him in?" The father answered, "I suppose they don't want too," "Oh, no! It can't be that. Anyone would want to let Him in," the boy insisted, then added, "Oh, it's because they are living at the back of the house."

Forgive us, Lord, for the times when we have been busy at the back of our houses, not conscious of Thy knock at the door. Amen.

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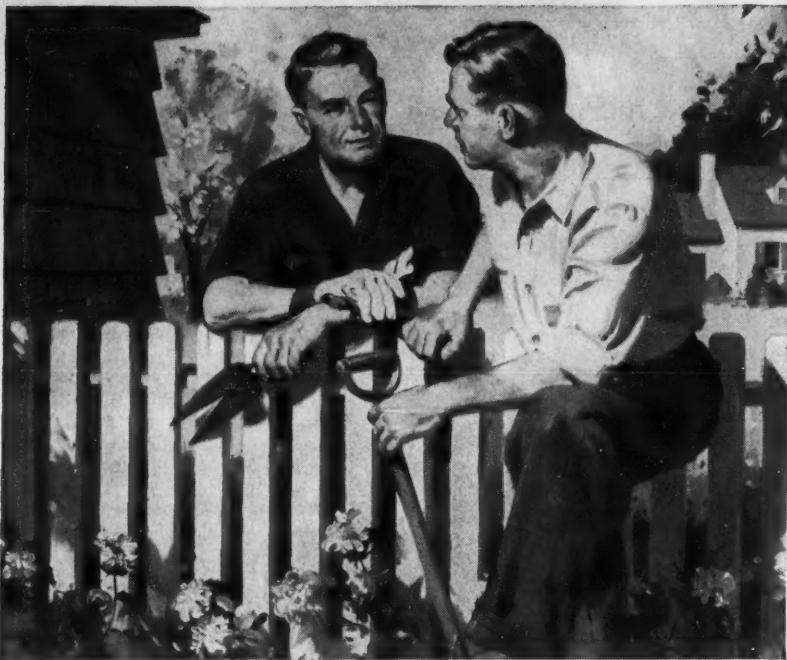
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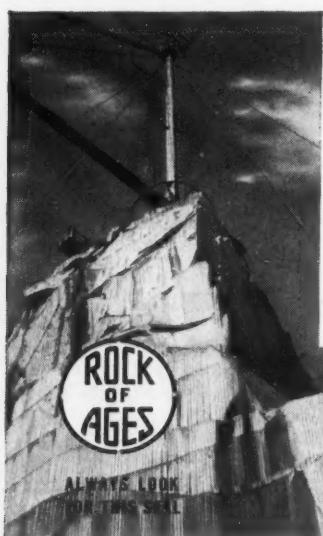


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THE MARRYING MONEY

(Continued from page 19)

the stove for someone else.

It was a queer contraption, with more than a half-dozen long pipes as big around as stove lids to go with it. The store man explained how it worked. "Jest fill one of them pipes with twisted hay, and fit her right onto the stove," the store man said. "There's a spring to keep pushing the hay into the fire box."

Matthias scratched his head, wondering. "Hay sure burns quick. Seems a man is going to do a heap of twisting."

For someone living right out on the prairie where there was nothing but wild hay and sunflower stalks for burning, he allowed the hay-burner might be passably acceptable. For a man like John Carter, who had a good stand of wood right off the edge of his clearing, it seemed plumb foolish.

Just before the train arrived, Matthias stopped at the livery stable where Stockland, the implement dealer, had the new Marsh harvester. Stockland was all set to close the bargain, but Matthias rightfully held off.

After saving the marrying money he had reasoned out a compromise with his conscience. Instead of buying the harvester and telling Nance that the money was spent, he would wait until after they were married and tell her firmly what he was fixing to do. That way Nance couldn't ever say that he hadn't talked to her about it—and John Carter couldn't say that he was setting a bad example in wife-handling for other men to live by.

When the train puffed tiredly into the depot, Nance stepped down, looking bewildered and not nearly as old as the 18 years that Matthias knew her to be. After he had kissed her he helped her onto the wagon seat for the drive to the town preacher's house.

Nance glanced wonderingly at the hay-burning stove. "Land o'Goshen," she said. "What kind of contraption would that be?"

Matthias explained the stove and its functions and purpose, but inasmuch as there were eavesdroppers about he saw no reason to explain—right at the moment, that is—about the stove's ownership.

"You didn't spend the marrying money for that, did you?" Nance questioned.

Matthias winced. Talking money matters that way sure wasn't proper for a woman.

"The marrying money's still in my pocket," Matthias said, in a big-sounding voice.

Back at the general store after the wedding, Matthias allowed it was proper for the men to drink the sweet

cider that the treat called for, and for the women and younguns to sip the lemonade the store man had ready. It seemed half the town was there.

Matthias was surrounded by men-folk, while Nance drifted among the women, stopping now and then to finger some of the calico yard goods the store man had on display.

"Figure you must have one of them regular bonanzas farms up north," a townsman said.

Conscience forced Matthias to admit that he had only a hundred and fifty acres of headed wheat; but there was more land plowed for fall planting, and plans for corn drilling in the spring. Not enough to make a man rich, but the admission didn't stop the admiration.

"Way I figure it," the townsman said, tweaking his spectacles toward his nose, "it taint how much land a man's got that matters. It's what kind of land it is, and how he works it."

Matthias was quick to see that a person couldn't come to town in a new calico shirt, buy a fancy hay-burning stove, and announce plans for buying a newfangled Marsh harvester—along with taking a wife into the bargain—without attracting considerable attention.

Not knowing exactly where he lived, folks didn't know that he had no use for the hay-burning stove. Matthias saw no reason for explaining that it wasn't his, and that the harvester was all he expected to buy.

"Just goes to show what a body kin do in Dakoty if he's got Matthias Rider's get-up-and-go to him," the townsman said.

Matthias saw the storekeeper push through the group. All the cider and sweet lemonade and cookies that the townsfolk were consuming was nipping into the marrying money fast, and there wasn't too much of it over and above what the new Marsh harvester would cost.

"I reckon you'll be wanting to buy your wife some little wedding present," the storekeeper said in the kind of hoarse whisper that could be heard all over the store.

Matthias glanced over where Nance rubbed her palm across a bolt of fancy-patterned calico dress goods. A little nice yard goods, he figured, would make a suitable present for a bride, and still leave enough money for the harvester.

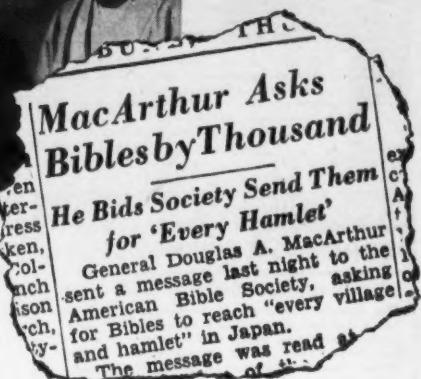
"I calculate some little thing would be fitting to the occasion," Matthias said.

The storekeeper edged backwards through the crowd. When he turned, his sleeve rubbed the dust off the marble-slab top of a fancy chifforobe that stood just alongside the harness strapping.

"A nice chifforobe like this'n might



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The prophecy of the Revelation is fully explained as to verses, chapters and sequences by the book entitled *The Seventh Angel* (Crebs). It is not guess work nor opinion but the explanation is made by the other books of the Bible on which the Revelation depends. "The Seventh Angel." Net \$1.50. Parcel Post \$1.65 by

THE BOOK COMPANY, Anna, Illinois

be suitable to the wife of a prosperous young homesteader," the storekeeper said.

Matthias heard Nance gasp. He could tell from the sound of it that the walnut-finished chest was suitable enough.

Matthias swallowed lumpishly. "How much?" he questioned.

"Well, it's wo't more than thirty dollars, but seein' it's your wedding day, I might just settle for twenty-five."

Matthias knew that on a bargaining day the chifforobe could have been bought for less, but the way the storekeeper had put it, it looked bad to bargain when a body had just been given a five-dollar wedding present.

Nance gazed at it longingly. There was expectancy in the eyes around him.

"I just guess we'll take it," Matthias said, trying to make it sound off-hand and easy.

The chifforobe was loaded into the wagon alongside the hay-burning stove. When Matthias and Nance were settled on the wagon seat, Matthias glanced nervously toward the livery stable where the Marsh harvester waited. There wasn't enough money left to buy it now, but maybe Stockland, the implement man, would be willing to talk a little credit.

On the way to the livery station, with some of the townsfolk trailing behind, there was time to talk to Nance.

"I reckon I got to spend the rest of the marryin' money," Matthias said. "It's for one of them newfangled harvesters. You bein' willing, of course."

The last just slipped out. Matthias realized that it wasn't a proper way to start a wife's education—asking her consent like that.

"Pa always figured marrying money was meant to be spent, same as other money, so long as it's for worthwhile things," Nance said.

At the livery stable, Stockland was ready to hitch the tongue of the harvester to the back axle of the wagon. "Providing you got the cash money before you pull it away," Stockland said.

Matthias glanced around. It sure seemed that a lot of folks had nothing more to do than hang around the livery barn.

"I guess maybe I figured on asking just a little bit of credit," Matthias said shakily.

Stockland looked at the wagon and at Matthias' taut face. "I got buyers with cash money," he said. "I got no credit for folks that fill up their wagons with do-dads they don't need, such as hay-burning stoves when there's wood on their land."

The eyes around Matthias took on

the coldness of a Dakota blizzard sky. Nance turned toward him. "Matthias Rider," she said, "did you go and buy that stove when there wasn't any need for it?" Nance paused. "If it's for me, you can take it right back and get the money."

Matthias squirmed. It was truth-telling time. "The stove isn't mine to take back," he said. "I bought it for a neighbor, with a neighbor's money."

"More than likely lots of the money he's using is neighbor's money," a voice from the crowd chorused. "Maybe the harvester ain't goin' to be his'n neither."

"It is so!" Nance's eyes flamed. She swung back toward Matthias. "We'll just take back the chifforobe."

Men were starting to grin in the crowd. The grins were worse than the scorn in their eyes. Matthias could see how it was. A man asked his wife's consent on one thing, and first thing he knew she was telling him what to do. It was like John Carter said.

Stockland stepped back close to the wagon. "I guess maybe if a weddin' present is the only do-dad you bought, we can fix a little credit," he said. "A man's got a right to some foolishness on his weddin' day."

With the harvester tied to the back of his wagon, Matthias was glad to drive out of town.

RIDING with the reins rigidly across his palms, Matthias became aware that Nance was crying softly at his side. "Those awful men," Nance said. "I—I just couldn't abide the way they were making fun of you. I sure wouldn't want that chifforobe if we couldn't afford it."

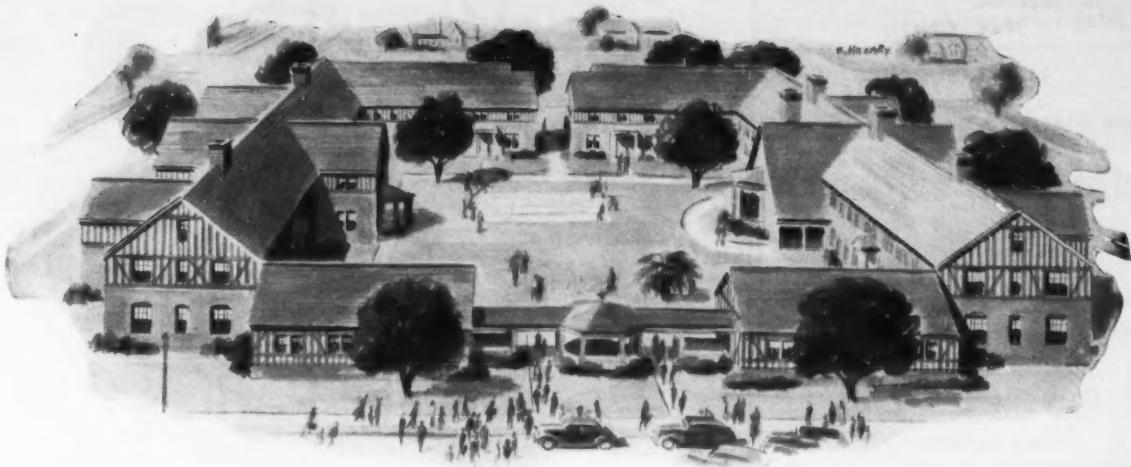
Matthias gulped. Then he saw how it was. Nance hadn't been trying to boss him. She had tried to defend him, there in the livery stable—mixed up a little in her thinking, the way a young bride had a right to be. It was his fault really for letting on like he had more money than he did, and putting on airs—not that a man didn't have a right to be a mite mixed up, too, on his marrying-up day.

It was like the same thing happened to both of them, and it brought an edgy uneasiness to a man's thoughts. Getting a woman started properly into the business of being a wife kind of got a man started into being a husband, too.

Not, of course, that it was something you could tell a woman. Matthias held firmly to the reins. It was just as well to let Nance have a good cry, so long as she was in the mood for it. Honest talk about how a man felt might spoil a good wife quicker than it took spring wheat to pop out of the ground.

Matthias reckoned that John Carter would say as much.

THE END



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A black and white advertisement for Bentley & Simon featuring two illustrations. On the left, a man in clerical robes stands behind a pulpit. On the right, a woman in a graduation gown and cap stands next to a stack of caps. The text above them reads 'GOWNS' and 'PULPIT - CHOIR CONFIRMATION BAPTISMAL DOCTORS MASTERS BACHELORS CAPS GOWNS AND HOODS'. Below the illustrations, it says 'EST. 1912' and 'BENTLEY & SIMON 7 WEST 36 ST. NEW YORK 18, N.Y.'

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A black and white advertisement for "Sunshine Line" religious Christmas cards. It features a decorative sunburst graphic at the top. Below it, text reads "SELL 'Sunshine Line'" and "Religious CHRISTMAS CARDS". A paragraph explains the business opportunity, mentioning "De Luxe cards for \$1.00" and "fast-selling assortments". At the bottom, it lists the publisher as "TRIUMPHANT ART PUBLISHERS, C1 San Jose, California or Anderson, Indiana".

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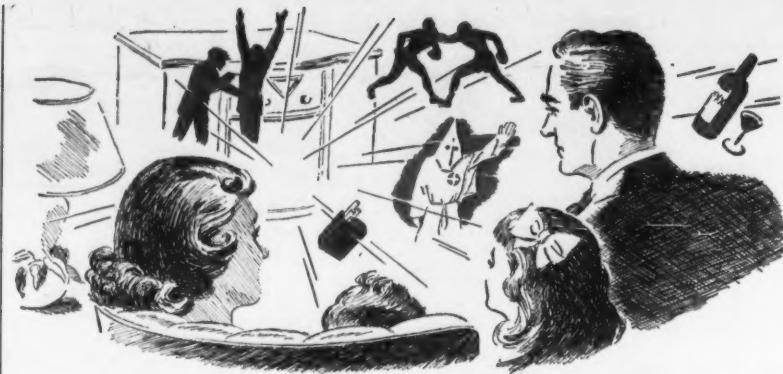
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It Came Upon the Midnight Clear

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A black and white advertisement for Blackwood Brothers Quartet records. It features a large illustration of a vinyl record at the bottom left. The main text reads "RECORDS by the Blackwood Bros. Quartet" and "An album of Christmas Carols". Below that is a list of carols: "O Little Town of Bethlehem", "Hark, The Herald Angels Sing", "Silent Night, Holy Night", "O Come All Ye Faithful", "Joy to the World", and "It Came Upon the Midnight Clear". At the bottom, it says "\$3.50 POSTPAID" and "Order today from BLACKWOOD BROTHERS QUARTET Box 163-HX Shenandoah, Iowa".



Deadly Radios

By ROY L. SMITH

THE Michigan Police Headquarters broadcast a warning not long ago that more than a thousand radio sets with a deadly explosive attached had been sold to unsuspecting buyers in that state.

The instruments were part of war surplus stock and had been designed originally for use by the Air Forces. Each was equipped with a device for exploding a charge of TNT which was concealed inside the case, this being a protective arrangement designed to make them useless in the hands of the enemy if captured.

Imagine the consternation which must have reigned in thousands of Michigan homes as the result of the broadcast warning! Every new radio set was handled with meticulous care until it could be determined whether or not it was deadly.

Come to think of it, however, every radio carries with it the possibility of dire danger. It is not because of TNT concealed inside the cabinet, but because of even more serious explosives it may import into our homes.

There is the matter of prejudice, for example. A Connecticut church lost its broadcasting privileges not long ago because from its pulpit, under the guise of a religious service, statements were made which were inclined to inflame one group of citizens against another. In this instance the offense was flagrant perhaps, but in a countless number of other cases the appeal to prejudice has been subtle and therefore more seductive.

Then there is the matter of moral and cultural ideals inside the home, which are subject to an almost incessant assault. There was a time when a man's home was called his castle. He could shut its doors against the vulgar, the callous, and the brutal. It lay within his power to choose the literature that graced the family reading table. He could control, within certain limits, the conversation that went on about his dinner table among his children. He could pick the

evening's recreation.

Once a radio has been installed, however, it requires constant watching. The master of the house dare not leave it for a minute, lest sensuous music, lurid detective tales, recitals of crime, and a long list of emotional unstabilizers pour in upon the family circle, completely inundating it. Under such circumstances, prize-fights become the entertainment for five-year-olds and tales of banditry become the recreation for plastic adolescents.

The reputable broadcasting stations, of course, are well aware of their responsibility, but they operate under an extremely difficult set of circumstances. They may censor their programs with infinite care, yet in spite of their best efforts impressionable children listen in on sophisticated programs designed for adults, with soul damage resulting.

It is so easy to make sin appear attractive if it is set to a lilting melody! Bad taste remains bad taste even if its sponsor has spent \$20,000 for a single broadcast. Trivia remain trivia even if the commentator is in the "big money."

"I don't understand that girl of mine," an anxious mother confided to her pastor. "She has the wildest ideas. I don't know where she got them. But certainly she did not get them out of our home!" But that was precisely where the troubled mother was mistaken. Her daughter had come across those very ideas inside her own home. She had heard them voiced in the most charming manner over the radio.

She had begun smoking because a cigarette advertiser had hired a famous band and had sponsored some truly great music. She had drifted into drinking because a brewery presented a "popular program." She had departed from her father's faith and her mother's ideals because of disintegrating influences she had encountered at the radio inside her parents' home.

There are so many ways in which a radio can become deadly!

THANKS FOR AMERICA

(Continued from page 17)

We looked on mankind and concluded that the years of its wilderness wanderings were ended. We had a vision of the Promised Land. We had invented the means of locomotion to get us into it. What was required of us now—all that was required of us—was to crank up and go in to possess it. Because our means were adequate, we assume that the end was certain.

And I'm sure that when, come January, the optimists get to work on these fifty years, they'll do their best to make them look like progress. They'll make it look as though, because we've got the atom bomb and jet propulsion and the movies and television, we've got ahead. The optimists will say we made the means to diminish human suffering, and the facilities to bring the world into a community of understanding, and the devices to break down barriers and divisions, and the instruments to make war so destructive as to be impossible—and that we've made monumental use of these material miracles.

But the most monumental use we've made of them is not the use that men had hoped or God intended. We've bowed down before these golden calves that our hands have made—and they've blown up in our faces. We built a secular world beyond man's previous best imagining. But we left God out—and our world caved in on us.

We've been trying to fix the blame for that cave-in. We'd like to blame the Communists. They've made a religion out of materialism. But we'd made a religion out of it long before the Communists came along. After all, Horatio Alger wasn't a Communist character. Certainly, some of the blame must be borne by our Christian churches. In that earlier twentieth-century period, the churches were glorying in precisely the same material triumphs that almost everybody else was glorying in. The church identified numbers with strength, size with vitality, activity with spiritual effectiveness, and a multiplicity of organization with the Kingdom of God.

Today I think we're beginning to be aware, on the negative side, of the insufficiency of our material answers. On the positive side, I doubt if we're yet aware that it's essentially a moral and spiritual job we've got on our hands. It's essentially a moral and spiritual job because it's a moral and spiritual force we're up against.

Historians will doubtless look back upon this period with amazement—amazement at the extent to which the free world, the so-called Christian world, has been put on the defensive. Visibly and tangibly, it's Communism

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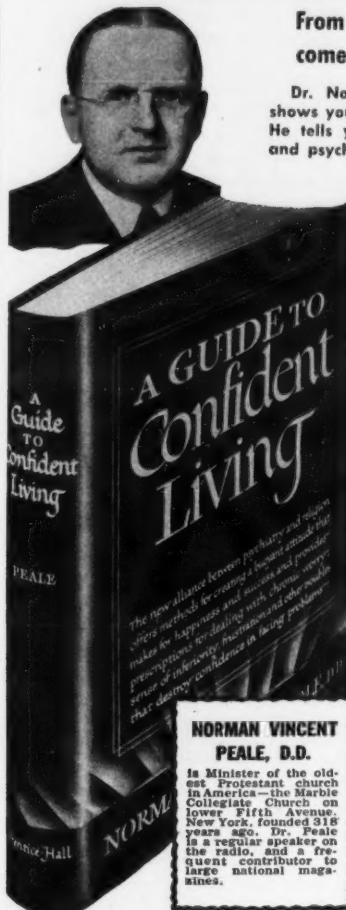
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we're presently up against. And what is Communism? As a history-making force, it's an upstart, a Johnny-Come-Lately, not yet dry behind the ears. Up to a mere 30 years ago the only Communists were a few discredited outcasts, living and starving in various continental dives and cellars. Communism hadn't made a visible ripple.

Furthermore, the Communist homeland is as unassuming as its origins. Russia was a backward nation. It was never in the stream of modern progress. And yet this upstart force, operating from this unpromising nation, has arisen and jolted us and set us back on our heels.

And how has Communism been able to do this? Not because of its material might and power. On the merely material level, Communism never had a chance—and hasn't a chance today. Communism has got where it is by virtue of moral and spiritual power, diabolical though it is. Like Fascism and Nazism before it, it has given millions of people something bigger than themselves to tie to.

And why, in the midst of a world that had been pleased for centuries to call itself Christian, did these violent paganism arise? They arose because that world calling itself Christian was, nonetheless, a hungry world. It was a world of moral and spiritual hunger. Fascism, Nazism, Communism rose in response to a need—a deep-down human need which our long-established faith was not adequately meeting.

Spiritual as well as physical nature abhors a vacuum. Preoccupied with supplying man's material needs, we neglected his spiritual needs. And one after another, within the span of a single generation, these paganism moved into the spiritual vacuum which our material singleness of heart had created.

And be sure of this: *these three paganism will not be the last*. Yesterday it was Fascism and Nazism. Today it is Communism. Tomorrow—who knows? What we do know is that tomorrow too will have some new, more fearful shadow over it unless this moral and spiritual vacuum is filled by us with something better.

Remember the story of David and Goliath? There, you'll recall, was Saul's army. It was pleased to call itself the Army of the Lord. But it was blocked, stymied, terrorized. It was all these things because, across the valley, on the opposite hill, were the Philistines. What did the Philistines have? They had Goliath. They didn't have righteousness or truth or the Lord of Hosts on their side. They just had Goliath. And Goliath dominated that scene—until David came along.

Now what did David have that Saul's army didn't have? They tried

to put him in Saul's armor, but he rattled around in it. He was barefoot and bareheaded and his only armament was a sling and five small stones. But the story tells us that "David prevailed."

Why did he prevail? There was only one reason: Saul and his army had been fighting Goliath on Goliath's level. David came along, and he lifted that battle to God's level. Up to the time David appeared, nobody had thought about bringing God into that battle. His name wasn't even mentioned; the Army of the Lord was relying wholly on its javelins, its spears and its armor. Goliath had all these things. And the result was a disastrous stalemate. Then David came and he said: "Thou comest to me with a sword and with a spear and with a javelin. But I come to thee in the name of Jehovah of Hosts, the God of the Armies of Jehovah, whom thou hast defied." And David prevailed.

WELL, we've got Goliath. We've had several of him. And when we dispose of one, another seems immediately to appear. Maybe it's time for us to admit that we've been taking on Goliath—on Goliath's level, as Saul did—and thinking that's enough. We've been aiming to match our production against Russia's production, our military establishment against Russia's military establishment, our atom bomb against Russia's atom bomb, our alliances against Russia's alliances. If that's the best we can do, then we'd better hole up now and wait for the final, ultimate catastrophe to break.

Isn't it about time we began to admit that without God our most isn't quantity enough and our best isn't quality enough? Isn't it about time we brought God into this battle—and lifted it from Goliath's level to God's level?

Today, for all our material power, America is vulnerable. America is vulnerable because, on the moral and spiritual level, America is unsure and uncertain. With the most momentous mission on our hands in all history, we've lost our sense of mission.

The other day I heard about a young boy who had just seen the famous painting "The Spirit of '76." He was asked to describe what he saw in it. He said: "Well, there was a man with a fife and another man with a drum and a third man with an awful headache." There's very little fife and drum in the America of 1950—and an awful lot of headache; very little lift and a lot of dead-pan spiritual immobility.

Our situation cries for the recovery by Americans of a vital, pervading belief in our God-appointed mission.

The idea of God actively in league with a people was strong in the hearts



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I don't mean by that that the church is silent on our secular society. It was never less so. I read a good many ecclesiastical resolutions and deliverances. They have a lot of Amos, Hosea and Micah in them and very little of the Psalms; a vast amount of fault-finding and very little thanksgiving; a great deal of what Ralph Waldo Emerson once called "negationism" and very little affirmation.

Now, let me hasten to add that I for one hope there'll be more, not less, of the prophets in what the church has to say. I'm sure that God must frown on a lot of us Americans, on our selfishness and greed, our prejudices and hates, our slow-footedness at the business of building Christ's Kingdom. I hope that the church, in all these particulars, will continue to be the instrument and voice of God's disfavor.

But it's one thing to point out the wrongs of Americans; it's something wholly different to act and speak as though America were wrong. It's one thing to point out that we've still got a long way to go on the road to a Christian society; it's something wholly different to act and speak as though we were on the wrong road. It's one thing to declare that God disapproves of a lot of us Americans; it's something wholly different to act and speak as though God disapproves of America.

I for one do not believe that He does. For all our individual sins and collective evils, I believe that America is more than the sum total of its shortcomings. If we aim to stand in the tradition of Amos, Hosea and Micah, let's stand in their whole tradition and not merely in the negative part of it. The bitterness of their attacks on Israel's sins was matched by their unshakable faith in Israel—and in God's destiny for it. They didn't seek to turn God away from Israel; they sought to turn Israel back to God.

Whitman and Emerson and Lincoln were not insensitive to our social aims. They were moved by them to compassion and indignation and action. But their negatives came out of a deep-down and unshakable positive. Their decrying had a lot of rejoicing in it. They didn't deny God's mission for America. They proclaimed that mission and challenged America to fulfill it.

Each succeeding generation of Americans is required to justify itself. But America is not in need of justifying. America has not betrayed its mission. Beyond man's previous best imaginings, America is fulfilling it. I believe that God has been a party to that fulfilling. He must be made a party to our future.

THE END



The inspiring story of what the Bible did for one of Jimmy Doolittle's raiders, and what it is doing now in the life of Japan

The BIBLE also Rises!

By JANET MABIE

"LOVE your enemies," Jesus said to His disciples. "Bless them that curse you; do good to them that hate you; pray for them that despitefully use you, and persecute you."

It isn't easy to do. A young man named Jacob DeShazer would be the last to tell you it is. He found out the hard way, as a Japanese prisoner of war. It's a story you might like to bear in mind the next time you're tempted to take your Bible—well, a little for granted.

Jacob DeShazer was one of General Jimmy Doolittle's bombardiers. Also he was an atheist. Keep that in mind.

The calendar moved up to April 18, 1942, one of the days which shook the world. Jacob DeShazer was too busy that day to think of anything but

his job; that, and how he hated the Japanese—all Japanese. You see, April 18, 1942, was the day Doolittle's fliers first made a bombing raid over Japan.

Of all horrible mischances, the ship in which DeShazer was bombardier ran out of gas over Jap-held territory. The crew bailed out, with parachutes, got down all right. But then the Japs took over. DeShazer discovered that the way he had hated the Japanese in the air was nothing compared with the way he hated them on the ground.

In a Tokyo prison camp the Americans learned that there was a routine. You were beaten, you were half starved, you were kept in solitary confinement—and you *hated*. You hated the Japanese, and you did it with such

singleness of mind that you could feel it in your muscles and bones.

Six months after their capture, three of DeShazer's companions were shot by a firing squad. In DeShazer, hate doubled and redoubled.

"Fourteen months later," he remembers, "another of them, Bob Meder, died of slow starvation. I thought then I would go crazy with hate."

But then his mind began working along a strange new line—strange in the circumstances; new by the grace and mercy of God.

"I began wondering philosophically, Why will members of the human race



The DeShazers set sail for Japan. Left: A Sunday-school class in Tokyo. Each boy and girl has his own Bible.

A Jewish Missionary Expresses Gratitude Amidst Devastation, Hunger, and Poverty



Rev. Jacob Peltz
Ph.B., B.D.

"Forgive me if I only now send you my hearty thanks for the five splendid boxes that contained so much useful clothing, shoes and food," writes a Jewish missionary from Germany. "We could help many needy persons with all the valuable things, for each new item costs a lot of money here and the earnings are too small to pay even for necessities."

There are Jewish widows with many children, some very ill in Berlin. I was so glad to pass on things of value to them. We also find much poverty among the people in the Displaced Persons Camps where there are Polish Jews. It was a wonderful Providence that we received your large packages just at the time we were working in these D. P. camps. Thus we were able to show Christian love in a practical way as we tried to win for Christ these poorest of the poor."

What a joy it is to be associated with these earnest, devoted missionaries laboring amongst the remnants of surviving Jews and Hebrew Christians in Europe. How infinitely grateful we are to all Christians who help us to carry on this ministry of feeding the hungry and clothing the naked amongst those of Christ's brethren who have suffered so much. At this time of great need in our work in Europe and Palestine, we plead for special prayer and sacrificial gifts to enable us to carry on.

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fall to hating each other? Why have the Japanese hated us Americans? Why did I hate the Japanese, even long before I or my companions were their personal victims?"

He found himself recalling things he had heard about Christianity, which is said to change hatreds into brotherly love. Was this true or was it pure bunk?

"I wish I could get hold of a Bible," he thought. Suddenly he wanted to find out what the Bible had to say on the subject of hating. Getting a Bible grew to be a most important thing.

Boldly he asked his jailers for a Bible. At first they laughed boisterously, as at a good joke. Then they grew ugly, warned him to stop making a nuisance of himself. He kept on asking for a Bible.

A year and a half later—in May, 1944—a guard brought a Bible and flung it at him. "Three weeks you have," he shouted. "Three weeks—then I take away."

The guard was as good as his word, too. In three weeks he took the Bible, and DeShazer never saw it again.

But Jake DeShazer had made good use of the time. Even the routine beatings and the semi-starvation seemed tempered, somehow, by the vast and wonderful discoveries he had made in the Book.

Most wonderful of all was that he received absolutely new spiritual eyes. "God gave me a different view of Japanese officers and guards," he remembers. "I looked at them and slowly realized the why of their actions. If Christ were not in a heart, wouldn't cruelty come naturally? While those who crucified Jesus on the cross had beaten Him, and spit upon Him before He was nailed to the cross, He had tenderly prayed, 'Father forgive them, for they know not what they do.' How like these torturers of Jesus were the Japanese. But I had been far from being like Jesus—and He had won out. I began to pray for His spirit. I thought about First Corinthians 13 for a long time. 'Love suffereth long, and is kind . . . doth not behave itself unseemly . . . is not easily provoked . . . beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth.' It all began to take on a living meaning for me."

A year passed. DeShazer had been in many prisons, always in solitary. Now he was in Peiping. One day he was stricken with a severe pain in his heart, the same sort of pain he knew his companion Meder had had, just before he died of starvation. DeShazer sank to his knees to pray.

The guards rushed in and, shouting, began beating him. "But I kept on praying. God was revealing to me

how to endure suffering. Finally the guards gave up."

The whole world knows how those of the fliers who were still alive were rescued, August 20, 1945; how American parachutists dropped onto the prison grounds and released them from their cells, how the men were flown back to the States and hospitalized, to regain their physical strength.

But which way does a man's mind and spirit go, after such an experience?

DeShazer was taking his instructions now from God. "Go," God was saying to him as he lay in bed in the hospital, "teach the Japanese the way of salvation." Two months later he was in training to go back to Japan in missionary work.

Just about a year ago, as this is written, Jacob DeShazer, accompanied by his wife and infant son, were on the way to Japan as Christian missionaries, both having completed training at Seattle Pacific College.

The whole story is one of those vignettes of the mysterious power of God. In a Japanese prison camp an American soldier was inhumanely treated . . . somewhere in that camp there was an English Bible . . . In some corner of a Japanese heart there was a spark of impulse to let the prisoner have the Bible for three weeks . . .

IS this an isolated instance, or has it something to do, in the larger sense, with the Bible and Japan today?

It has indeed something to do with the Bible and Japan today.

Ever since MacArthur began administering Japan's long way back, increasingly the Bible has been a factor.

Japan today is looking earnestly for a new basis for her faith. To a poignant degree, the Christian Scriptures are becoming part of that faith's foundation. A couple of years ago a popular poll showed the Bible among the ten best-sellers in Japan. Almost all Japanese can read, and General MacArthur has taken occasion more than once to remind the American Bible Society that the Japanese hunger for the Scriptures has become "insatiable."

Obviously, there is a limit to the number of people who can go to Japan, as the DeShazers have gone. But through the American Bible Society, practically as many Bibles can be sent to Japan as there are individuals who would like to send them. Only the other day the Board of Directors approved a deposit of approximately \$75,000 in a Tokyo bank, subject to letters of credit on which the Japan Bible Society could order paper purchases and the printing of Bibles there in Japan, a practical al-

ternative to shipping all Bibles, testaments and Gospel portions out from the States.

The fact is that since the war the American Bible Society—the only organization to supply Scriptures to Japan—has provided 2,480,117 copies of the Scriptures in Japan. They are distributed by the Japan Bible Society and the evangelical (Protestant) churches. They are distributed individually to persons attending meetings at which the teachings of Christianity have been presented, or have gone to the Christian churches for the use of Christian people whose Scriptures were lost or destroyed during the war.

Three times since the beginning of the American occupation of Japan, General MacArthur has cabled the Society, asking that more Bibles be sent. In June of this year, having learned of the present effort of the American and Japan Bible Societies to provide 10,000,000 copies of Scripture to the Japanese people in the next year the General cabled the American Bible Society:

"Magnificent contribution has been made by American Bible Society to advance of Christianity in Japan. . . . It is hoped that permanent program will provide for message of the Scriptures to reach every village and hamlet in the land."

Considering Mr. DeShazer's discovery of the Bible while he was a war prisoner, it is logical to wonder whether it has ever worked the other way—whether Japanese war prisoners too have come to know the Bible.

They have. In 1949, the Japan Bible Society received a letter written in behalf of a group of Japanese prisoners in the prison for War Criminals near Shanghai. The letter was written by a Mr. Motoshiro Hishida who, before V-J Day, was a lieutenant-general in the Japanese army.

"We are very grateful," Mr. Hishida wrote, "that you have been giving us great kindness and sympathy with kindly guidance and encouragement. Especially for so many Holy Scriptures, which are the best spiritual food of all. . . . It is, we sincerely believe, by your gracious guidance and teaching that we have been able to see light and hope in the midst of our life of darkness."

More than 300 Japanese prisoners have been ministered to by Protestant Christians of many nationalities under the direction of Rev. S. Nakayama, the Japanese evangelist pastor in Shanghai, who has also acted as China Bible House representative and worked among Japanese civilians and prisoners. A few days before Mr. Hishida wrote the letter, 27 of these prisoners requested and received Christian baptism.

In what ways are the Scriptures

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entering the grassroots life of Japan?

Chaplain Ray L. Allen was in his Tokyo office one morning when the regimental interpreter came in and said, "Chaplain, will you come across the road to the Tokyo College of Fisheries and teach the students there about the Christian religion?"

The chaplain not only went that morning but for eleven mornings, teaching students about Christ from 7:15 a.m. to 7:50 in the office of one of the professors. Of course each student received a New Testament; and six professions of faith resulted.

Then word came to Chaplain Allen that there were ten policemen at Fukagawa Police Station who wanted to know about Christ. When he arrived in the court room not just ten but 51 policemen snapped to attention. As a result of speaking that day, he returned several times and eventually organized a Sunday school.

The policemen paid ten yen for their Testaments, and the money was used to get more Testaments, to hand on to others in the community. The interpreter had said, and Chaplain Allen knew it was true, "They value the Book more if they can give a few yen for it, instead of accepting it as an outright gift."

The Rev. Takuo Matsumoto, first resident of the city of Hiroshima to visit the United States, comments on the fact that the Bible is the most widely-read, most eagerly sought-after book in Japan today. Mr. Matsumoto was head of a school in Hiroshima at the time of the bombing. His dramatic story was told in these pages ("I Went Through Hiroshima's Hell," Feb. '49).

"It is interesting to know that the Imperial princes are studying the Bible nowadays," Mr. Matsumoto says. "It has been common knowledge that for a long time the Empress has been having her old kindergarten teacher, Miss Yukako Noguchi, a devout Christian, come to the palace regularly to talk with her about the Bible and Christianity. Nowadays Mrs. Tamaki Uemura, first Japanese to visit the United States after the war, goes to the palace to speak to the Empress about the Bible. Dr. Kagawa, Mr. Saito of the YMCA, and other Christian leaders lecture on Christianity to the Emperor.

"But not merely princes are studying the Bible. Laborers and employees of banks and factories also study it. For instance, there is a Bible class of about 30 employees of the Nippon Glass Manufacturing Company at Nagoya City. On Fridays, after the famous Daimura department store in Osaka closes in the afternoon, there is an employees' Bible class. The Rev. Mr. Akaiishi leads 200 laborers at the Nakajima industrial factory in Bible

study. Institutes for Bible study are being held all over the country. It is an important trend. I believe nothing is more sorely needed, more vitally significant in Japan today, than the study of the Bible, one of the most fruitful activities in the Christianization of the country."

On Saturday afternoon Chaplain Allen, accepting the invitation of a geisha-house owner who had been at a series of meetings and received a Testament, went to the geisha house, taking another chaplain, an interpreter and the Police Commissioner of Tokyo, and there spoke to 140 girls, seventy-five of whom were hearing the Gospel of Christ for the first time.

One morning a Japanese girl came to Allen's home and said she wanted to see if the chaplain would teach a Bible class for the maids, house boys and office girls in the housing project where the Allens live. The group met in the girls' dormitory until it got too cold to remove their shoes and sit on the Japanese mats; then the meetings were held in the Allen home, where there were lights and plenty of heat. The Allens' own housemaid was converted in one of the meetings.

THese incidents are but a tiny fraction of things which Japan and the Japanese are experiencing with respect to the Bible. Other Americans in the military services besides Jacob DeShazer have carried along in their minds since the war the idea that the great need of Japan is Christianity.

But how is Japan to become Christian without Bibles?

For instance, a GI stopped in at the Kansas City field office of the Bible Society. "How can I get Scriptures to Japanese people whom I met when I was with the Armed Forces in Japan?" he asked.

"Why do you want to know?" said the worker, interested, and sensing a story. "What's back of your question?"

"When I was in Japan," the GI said, "I felt that I ought not to forget that I was a Christian, accustomed to talking to folks about Jesus and the Christian way of life. But the Japanese had no Bibles. So now I want to know how I can get some Bibles to Japanese Christians whom I know."

A plan was explained to him, and it resulted in his later sending a money order for \$134.36, collected among friends in his home town, to be used in purchasing Scriptures for distribution by one of his Japanese friends, in Hokkaido.

What can you do?

Well, of course you know all about the American Bible Society and where it lives; 450 Park Avenue, New York 22, N. Y. They will tell you more about how you may make a lot of new neighbors in the love of Christ!

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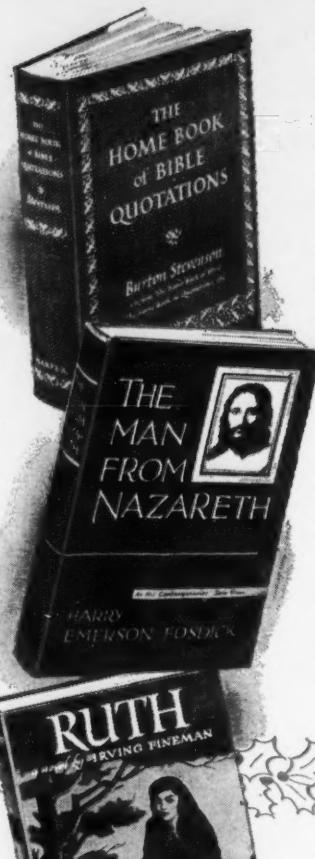
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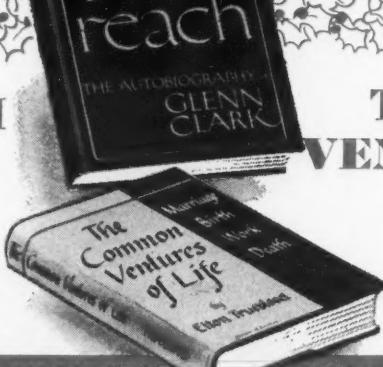
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By
WILLIAM L. STIDGER

SEVERAL weeks ago, on a train entering New York City, I picked up a *New York Times* book section and was confronted with a picture of Dorothy Clarke Wilson, wife of a Methodist minister in Orono, Maine, daughter of a Baptist minister. Below the cut of this talented novelist was the story of her winning of the \$7500 Westminster Press prize for having written the best biblical novel of the year.

Here, I thought, was one more instance of an American tradition which has fascinated me for a quarter of a century—namely, the persistence of sons and daughters of church parsonages in making good. Turn to "Who's Who" for confirmation, if you like. You'll find more "P. K.'s" (Preachers' Kids) getting distinguished mention there than persons from any other background. The facts seem to say that these children of the manse have a certain stability, a cultural background, a creative talent which no other home provides in such a large measure.

And Dorothy Clarke Wilson is a case in point.

For she is not only the daughter of a minister, and grew up in a Baptist manse, but she married a young Methodist minister, Dr. Elwin L. Wilson. At the time, in the fall of 1926, he was then the pastor of a little church in West Scarboro, Maine; and, in addition to her work as a novelist and the mother of two adopted children, she has been a sort of an assistant minister,



DOROTHY CLARKE WILSON

always helpful in her husband's small churches. In fact, her first chores as a creative writer were inspired by the necessity of writing church and biblical pageants and dramas for special days in the church year. It was out of that type of writing that her recent novels developed.

I have had the pleasure of Dorothy Clarke Wilson's friendship for ten years, and have watched her grow in stature as a novelist until the event of this year's prize for her novel about Moses.

Mrs. Wilson traces her interest in biblical characters back to her childhood days when she sat in her father's churches hearing him preach on the great personalities of the Bible. She says that her father, in his way and day, was a great dramatist without knowing it. He made these great biblical narratives so vivid, their personalities so impelling, that she would sit in the church pews entranced.

One day she said to me: "My father made me see in the story of Moses the high drama, the moving romance, the glittering pageantry of Pharaoh's court, the bitter slavery of the children of Israel and their exciting deliverance from bondage to the Promised Land. Even as a child, the story fascinated

the Prince and the Preacher's Daughter

me. I have never been able to get away from its lure, and I have always known down deep in my heart that some day I would dramatize it."

That was how "Prince of Egypt" was born. And from the same inspirational source—her father's flair for making biblical characters live—came her previous popular novels: "The Herdsman," story of Amos, and the impressive and swiftly moving story of Jesus as told through the eyes and lips of "The Brother," which deals with the life of James. Both, like "Prince of Egypt," are published by Westminster Press.

When Dorothy Clarke Wilson speaks of those old days in the Baptist parsonage and in the front pew of her fine father's church, she has a wistful, nostalgic look in her eyes. Such memories are rich to her in these days of her great success as one of the nation's truly great and creative novelists.

One can feel the influence of her preacher-father in such bits of dialogue as this one from "The Herdsman," a teaching her father constantly reiterated: "There's something about meanness, I've noticed, that sort of punishes itself, if you wait long enough. It's in the very nature of things!"

NO, Dorothy Clarke Wilson says that she will never be able to get away from the memories of her Christian home with its family prayers, nor from those ancient and beautiful things she heard in her father's simple sermons—the things of integrity, truth, personal goodness, virtue and social responsibility.

After having had the rich privilege of growing up in a preacher's home, surrounded by good books and good people, listening to great and simple sermons interpreting the very characters, drama and scenes about which she now writes with such power, she feels that her roots are still buried deep in the rich soil of faithful living.

(Continued on page 88)

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THE New Books

by DANIEL A. POLING

HAPPILY EVER AFTER, by Hartzell Spence (Whittlesey House, \$3).

HARTZELL Spence has written other fine books. He caught the imagination of the country with "One Foot In Heaven." It is suggested that he came perilously close to losing the faith of his father and mother. Well, if he did, with all its vitality and in a realistic modern application, he has found it again.

This book is better than a novel. It reads like fiction and it is down to the grass roots (literally that) of real life. Inspired humor, a sound and timely evaluation of the spiritual in life itself are combined to achieve a literary adventure in twentieth-century home building. Here is a symphony of human experience—or rather of human experiences—and the experiences make delightful reading (that sentence may mix a good many figures but it tells it!). Those who will be interested in knowing what happens to a young married couple looking for happiness, or indeed, for anyone looking for happiness will do well to begin reading now.

MARY, by Sholem Asch (G. P. Putnam's Sons, 436 pp., \$3.50)

THE most inspired fiction, the most remarkable novel written in any language in this decade. Fiction it is and gloriously achieved, but also Sholem Asch, a Jew, has captured the faith of the early Christian Church and made its unique essence come alive in Mary and her divine Son as no Christian novelist has ever done. The chronological order is the author's but the New Testament is definitely his inspiration. For sheer beauty of style and sustained reader interest the MARY of Sholem Asch should and, I believe, will be accorded first place in its fiction year.

THE MAN FROM NAZARETH, by Harry Emerson Fosdick (Harper & Brothers, 248 pp., \$3).

ANY book from the pen of Harry Emerson Fosdick commands attention and on merit compels a wide reading. This volume finds him at his mature best. The title suggests the area covered—Dr. Fosdick does not debate the deity and those who accept Jesus as "completely God" will not be satisfied, but the genius and glory of great writing and a dynamic, positive faith in God and man are here. No other writer has ever done just this. The chapter heads set the pattern and reveal the scheme. Here are some of them: "A Real Man, Not A Myth," "As The Scribes and Pharisees Saw Him," "As His First Disciples Saw Him." In this chapter

the author writes, ". . . what the disciples thought about Him is clear—He was the Messiah. That was the climax of their faith in Him." Dr. Fosdick suggests at least the confusion of the pacifist (and in these times who is not confused!). In dealing with the cleansing of the temple he writes, "That Jesus used force, however, is evident in all the Gospels." But in the concluding paragraph of the same chapter is this sentence: "So the great pacifist was crucified as a criminal insurrectionist." Here is a "must" book for just about everyone.

THE FREEHOLDER, by Joe David Brown (Morrow, 340 pp., \$3).

A leaping dramatic novel of the feudal South. A bond boy, Horatio Tench, born out of wedlock, apprenticed to a brutal ropemaker in Yarmouth, England, finds his way in the New World. With the terror of a possible murder charge hanging over his head, he passes the first years of his life in America on a fabulous plantation of the South. He wins his way to the heights of success in the border land where the Civil War all but engulfs his house and family. The love of a child, who grows into womanhood under his very eyes, captures him at last and helps him to forget the other woman. The author of another best-seller, "Stars In My Crown," adds to his literary stature in this fine novel.

THE GAMESTER, by Rafael Sabatini (Houghton Mifflin, 310 pp., \$3).

PERHAPS the finest of all the historical, romantic novels of this author, who is senior in his field. The colorful character of the fabulous gamester, John Law, moves across these pages with sustained conviction. He is at once incredibly brilliant and in love almost unbelievably dumb. Catherine, his wife, makes the story and the closing poignant scene is a masterpiece of fine writing in the field of human emotions. It leaves you with a sob in your throat and an ache in your heart. The political play gives Sabatini an opportunity for the rapier thrusts and parries of his inspired pen. Entertainment on a grand scale.

THE LORD IS MY SHEPHERD, Bible Stories, by Nancy Barnhart (Scribner, 253 pp., \$4.50).

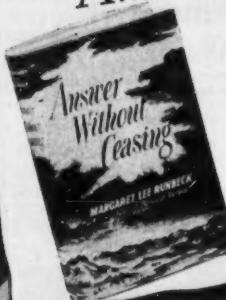
THIS is perhaps the finest children's story book I have yet seen. The illustrations synchronize perfectly with editorial material. The two have never been done together in just this way before. The volume will be equally acceptable to the extreme fundamentalists and to the outside liberal. The reason is simple: the stories are as they were originally written, the literary values are beyond debate and the illustrations have been done with rare understanding.

MY SON AND HEIR, by Isabella Holt, (Bobbs-Merrill, 346 pp., \$3).

THIS chronicle of the rise and fall of a matriarch who founded a family which she dominated but could not at last control is a blue-moon story. Joanna McIntyre was a red-headed, austere,

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down-to-the-grass-roots Scotch-Presbyterian. There is a glory about her that never departs. She wins and holds love and respect, even though she cannot force into her mold those who love and respect her. But they never escape her and when we leave her at last, we have the strong conviction that her children and grandchildren will be shaped and reshaped by her through the generations on ahead. There is social revolution with intrigue and passionate irregularity running through these chapters and a certain fidelity in the final chapter, but it is always a great novel, a finely woven story.

THE BOOK OF LIFE, edited by Newton Marshall and Irving Francis Wood. (John Rudin & Co., 8 volumes, \$52.75, DuPont Fabricord; \$39.75, cloth.)

THESE eight volumes are incomparably the finest arrangement of the Scriptures for children, with appropriate literature for the secular library of the world, thus far produced. The illustrations are exquisitely beautiful and in complete harmony with the text. The final volume is an instruction course for Bible study and enjoyment in the home and school. "How to tell Bible stories" is one feature worth the price of the eight books. With especial attention to children of all ages and with guidance for the adult mind in teaching children, "The Book of Life" will be found equally attractive for those who read it.

THE PLANT IN MY WINDOW, by Ross Parmenter (Crowell, 148 pp., \$2.50). This delightful and unique book is the story of a plant that grew, but equally it is the unconscious autobiography of a man who grew with it. The author has written acceptably in many other fields but in this volume he has achieved spiritual maturity. The pen sketches are real illustrations. On these pages too one learns that on introducing friends we discover ourselves.

THE VATICAN IN WORLD POLITICS, by Avro Manhattan (Gaer Associates, 444 pp., \$3.75). What Macaulay once said about the Roman Catholic Church would serve well as a review of this distinguished volume: "The experience of 1200 eventful years, the ingenuity and patient care of forty generations of statesmen have improved that polity to such perfection that among the contrivances which have been devised for controlling mankind it occupies the highest place." These pages document a profound study of the Vatican through the last fifty years.

HOW TO SLEEP, by James Bender (Coward-McCann, 243 pp., \$2.75). I shall not place this volume in the hands of my secretaries, for even as I dictate this review I am interrupted by my own yawns. However for insomnia it is definitely better than pills. Also it may be taken by all ages without fear of hurt. Do you know that there are three men snorers for every woman snorer? Well, there are, and there are many other answers to your unanswered questions. Also girl infants stay in bed eight minutes longer than boys of the same age. You will like this one.

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THE LONG LOVE, by John Sedges (John Day Company, 311 pp., \$3). A providential novel, a vote of confidence in marriage and a profoundly moving tribute to the American home. Here is glorious writing and a heart-warming, at times tear-jerking story to be read in its own right as a truly great novel.

AGAIN THE GOOSE STEP, by Delbert Clark (Bobbs-Merrill, 297 pp., \$3). God grant that this book, which is convincing, may not be true! The author describes how four years after Adolf Hitler's "Thousand-Year Reich" collapsed in flaming ruins, young Germans are again marching in jack boots and singing, "Deutschland über alles." On these pages we are told what brought the tragedy about. A dynamic, fiery, passionate book. The heart of the menace lies in the fact that we are rebuilding Germany with the same men in charge who did Hitler's bidding. If that is true, then what?

THE WORLD AS I SEE IT, by Albert Einstein (Philosophical Library, 112 pp., \$2.75). With simplicity that is naive at times, but with impressive and utter honesty, this great one who lives among us as one of the few genuine immortals declares his faith. Generally the material is from letters, but every field of human thought is covered. The humility of the man is suggested by this greeting to G. Bernard Shaw: "Only to a tiny minority is it given to fascinate their generation by subtle humor and grace and to hold the mirror up to it by the impersonal agency of art. Today I salute with sincere emotion the supreme master of this method, who has delighted—and educated—us all." This volume will be for some time to come my pocket companion.

SIGNATURE OF TIME, by Walter Havighurst (Macmillan, 284 pp., \$3.50). A psychological novel of sincerity and power. Its strong characters move in the aftermath of World War II, at times talking as though in their sleep but moving steadily toward their awakening. Maury is a very convincing character and Gerda an adequate foil and a constantly increasing inspiration. There are historical qualities in the novel that are of permanent value to Americana. I regret one and perhaps two episodes that are unnecessary and that do not strengthen the book.

THE QUINTESSENCE OF G.B.S., edited by Stephen Winsten (Creative Age, 404 pp., \$3.75). George Bernard Shaw has laughed at the world, seldom with it, for three-score years and ten. As another has said, he has "lived among savages and still retained his sanity, growing younger every year of his life." The storyteller and dramatist, poet and philosopher, vegetarian and blood-thirsty liquidator of those who dispute him, he has added to the gaiety of nations and increased—in all his dimensions up to now. This book is Shaw, and that is a vast library.

ANN OF AVA, by Ethel Daniels Hubbard (Friendship Press, 185 pp., \$2.50). Told again for childhood and youth, but so entrancingly that oldsters will enjoy it

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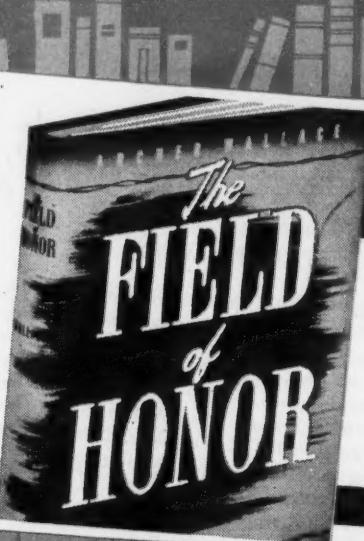
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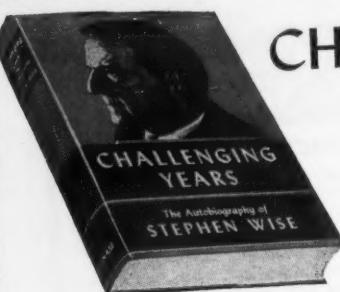
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and be thrilled by it, is the story of the beautiful Ann Hasseltine, bride and heroic companion of the indomitable Adoniram Judson. One is reminded of that classic of all modern missionary novels, Honora Morrow's "The Splendor of God."

JEWELS THAT HEAVEN GAVE, by Paul J. Mann (Dorrance, 198 pp., \$2.50). A most unusual book in which fifteen outstanding Bible characters are presented in modern language but with warmth and a keen insight into both the character of the individual and the times in which he lived. Nothing quite like this has ever appeared in the field of religious literature.

PEMBERLEY SHADES, by D. A. Bonavia-Hunt (Dutton, 317 pp., \$3). This may not be an imitation of Jane Austen's "Pride and Prejudice" or even a sequel, though it seems to me to be the latter. At any rate, with the old characters included and with dramatic new characters added, it is a literary achievement of the year. J. Donald Adams thinks that "If Jane Austen had written this book, she would not have been ashamed to own it," and with that I agree. A moving, great novel.

RUTH, by Irving Fineman (Harper, 277 pp., \$3). The Bible story of Ruth has been enlarged and modernized and is presented as a novel of distinction. The story is realistic but hardly offensive. Ruth herself is as beautiful as our childhood dreamed her to be, and Boaz is a man among men. In spirit the scriptural narrative is faithfully followed, but the novel is a new version of love, intrigue, passion and faith in the time of our heroine.

THE LONELY, by Paul Gallico (Knopf, 182 pp., \$2.50). This is not a pretty story but there is great beauty in it. Realistic, sincere and completely convincing, the principal characters are war's youth as I so often knew them. The hard liquor they drank and the swift, hard lives they lived were softer than the ordeals of body and soul they experienced. The principal characters of this novel are not imaginary—some may wish they were. Between these backs is integrity, red and raw, and yet sensitive as the soul of a girl and boy. Definitely not for church libraries.

THE OASIS, by Mary McCarthy (Random House, 181 pp., \$2). Can people be at once good and happy? An abandoned summer hotel on an isolated mountain in New England is the scene of the dangerous experiment. There is everything from malice and evil intent, priggishness and cynicism to idyllic happiness.

FRATERNITY VILLAGE, by Ben Ames Williams (Houghton Mifflin, 336 pp., \$3). Between these backs the gorgeous stories of Ben Ames Williams have been brought together. Many of your old favorites are here. How satisfying, how reassuring that after so much of the trash and worse, this comes across my desk.

DON'T DIE ON THIRD, by James W. Kramer (Broadman Press, 107 pp., \$1.50). Vivid and dynamic sermons by an unfaltering evangelical who is a flaming evangelist.

The "dean of religious book editors" takes us behind the scenes . . .

Books and Authors I've Known

By

EUGENE EXMAN



THE publishing of books is a weird and wonderful business; you can spend your life at it and still not know quite what it's all about. If you long to be a fool or a genius, try publishing; it's the quickest way to either that you'll ever find.

By way of illustration, there was that author's agent who came into Scribner's office one day with a manuscript so big and bulky that it looked like ten years of the *Congressional Record*. He looked like a fool, lugging a manuscript of that size around the circuit of publisher's offices—but he was no fool. He said to Mr. Perkins, of Scribner: "This is the work of a young genius, and in spite of its bulk I'm asking you to read it, personally. Don't trust it to your readers. It has already been turned down by two publishers on the basis of readers' judgments, and they're crazy. If you'll promise to read it yourself . . ."

Mr. Perkins promised, read it—and published Thomas Wolfe's "Look Homeward Angel" after Wolfe had agreed to cut out the first 750 pages! Wolfe's popularity thereafter is one of the legends of publishing.

That time, the readers were crazy. Sometimes it's the top man who errs. A young woman who found herself turned out into the cold, cold world by two big New York publishers took her fiction manuscript to a third one who

said: "You've got a good story here, but it needs a lot of work done on it. If you will help us work it over . . ." She helped, and "A Tree Grows in Brooklyn" was born.

Another, more personal example is that of the Congregational parson who wrote from California shortly after his book on miracles had been published, "Maybe I can get more readers for my religious message," he said, "if I cast it in fiction form." My face is pretty red as I say it, but I saw that manuscript, thought it tolerably good (despite its title, "Thirsty Fish"), saw the work that had to be done on it and decided we were not ready with time or talent to do such a comprehensive job, and passed it up. I later learned that he was turned down by another New York publisher whose reader had said, "It just won't sell; its idea of prayer is too unorthodox"—and back it went.

But the author found a publisher, one who saw what it needed; together they revised and rewrote it from stem to stern—and even then, when the public first got it, it didn't catch on at all. But all of a sudden the public woke up to what was in that book, and "Magnificent Obsession" was a hit. So was Lloyd Douglas! You know the rest of that story, climaxed with "The Robe" and "The Big Fisherman."

There are all sorts of chances involved in the publication of any book,

which the public and often the author never see nor understand. There is the hazard of price, for instance. The publisher knows how much he has to get for any given volume, to come out even on his investment, but he never knows exactly what the public will pay. Consider "The Story of Philosophy" for instance. That one was published first in the little five-cent Blue Books of Haldeman-Julius; it had a poor sale. Then they put the whole thing together in a huge book, asked \$5 for it and sold it like root beer at an August picnic. The public that didn't know Durant's "Story" at a nickel, bought it by the thousand at \$5 per copy.

A LEADER in youth work at the headquarters of the Disciples of Christ came into our office some years back with a manuscript in which at first we were only mildly interested. It was too big, too full of pictures; we'd have to get \$4 or \$5 for it, and we just didn't believe, at the time, that this was possible. Other publishers and booksellers thought it looked like a bad risk.

Against our better judgment, in 1938 we published the book—all 764 pages of it—and our hunch proved good; "Christ and the Fine Arts," by Cynthia Pearl Maus, is still right up among the best sellers on our list. For once, both readers and editors, in spite

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A collection of wise sermons by a great preacher. Every minister and every lay person can profit from this book . . . the July selection of The Pulpit Book Club. 244 pages, \$3.00.

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of their fears over price, were right!

Sometimes, on the other hand, you can charge a dollar for a book and sell it fast. We had published a few books by a man who was chaplain at Stanford University; they had sold fairly well, but far from phenomenally, and we were uncertain about another one selling, even though everyone who read the manuscript cheered for its content. We decided it was so good that we should publish it, win or lose, and we did—and Dr. Elton Trueblood's "The Predicament of Modern Man" shot up into best-seller atmosphere. Trueblood today has some quarter-of-a-million readers. "Predicament" would have been turned down had it not been for the all-out enthusiasm of our readers.

Dr. Trueblood is a Quaker. Quaker books are selling right now. I think it's because the public is searching for that quiet inner strength which has been the power of the Quakers from the start; people want security that is spiritual, that has nothing whatever to do with arms or possessions. They love to read Trueblood and Douglas Steere and Thomas Kelly—Quakers all, and among the finest authors I have ever known.

It sounds odd, but while I admire Thomas Kelly and love his little book, I never even saw the man! I was having lunch one day with a friend in New York; he said, casually, "There's a fellow named Kelly down at Haverford College who might have a book in his system." I wrote Kelly; we had quite a correspondence, under difficulties. I was having a siege of the mumps; he was just recuperating from the flu.

Not exactly ideal, was it? But he sent me some pamphlets he had written; one reading of them was enough, and I wrote him that we wanted to publish them. Could he organize them into a book? He said yes he would begin at once and in about two weeks he could see me in New York. But he never came. In a few days he was dead of a heart attack. We published his "Testament" posthumously, and it caught on at once.

Let me say this charitably and in good spirit: the public that has been reading that other Thomas—Thomas Merton—in "Seven Storey Mountain" will be reading Kelly's "A Testament of Devotion" long after the "Mountain" has disappeared. For there is more deep, rich spirituality in one paragraph of Kelly than in the whole Merton book. Read both, and see!

That book came out of a luncheon; another good one came out of a passive remark by a baritone soloist. This man, a friend of mine, was providing the music at an unusual sort of religious group meeting in the ballroom of the Biltmore Hotel; he said that the leader of those meetings, a man named

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Emmet Fox, had written and privately published a book that was selling steadily every week at the Biltmore, and that it ought to be selling a lot more. I procured a copy of the book, a thing called "The Sermon on the Mount," and went around to see the man who thought people might come to a religious service in a hotel ballroom while they would stay away from a formal service in a church.

Fox was packing them in to hear his quiet, reverent approach to the Bible as a guide to good living, and buying a few of his pamphlets and this book on the way out. We took it over—that was in 1935—and it began to catch on across the nation. During the last eighteen months 60,000 copies have moved out of our shipping room. Dr. Fox said when we started, "We'll sell a million copies of 'The Sermon on the Mount!'"—and I'm beginning to believe him.

Books on the Bible are popular; people never weary of them. We publish one called "The Ancestry of Our English Bible," by Ira M. Price. First published in 1907, it has gone through printing after printing and two complete revisions. One day the chairman of our Board was in Washington to see Walter Kiplinger, publisher of the famous *Washington News Letter*. Kiplinger wanted to talk about other books as well as his own ("Washington Merry-go-Round"). "There's a reporter down in Washington named George Stimpson; some call him a genius and some call him a nut, but he's a great fellow, and he's spent about half his life looking up stuff about the Bible. He may have nothing at all, but maybe you'd better take a look at him."

We took a look. We found George Stimpson tucked away in a little office that looked like the Old Curiosity Shop. There were so many shelves and filing cabinets, crammed with books and memoranda that you could hardly move around; the clippings overflowed on desks, tables, floor and window-sills, and we wondered how anyone could bring anything sensible or readable out of such a chaos. But Stimpson brought it out; he gave us "A Book About the Bible," still selling beautifully. Later he did another one called "A Book About a Thousand Things," and the Book-of-the-Month Club picked it as one of their selections.

Stimpson is an author who "writes in a filing cabinet." So is Dr. Kenneth Scott Latourette, the amazing, meticulous scholar who did the mammoth seven-volume, "History of the Expansion of Christianity." To go into Latourette's office at the Yale Divinity School is to enter the inner sanctum of one of the most careful, methodical writers of our day. You could probably go there right now, look in drawer 4 of filing cabinet 15, and see his next book

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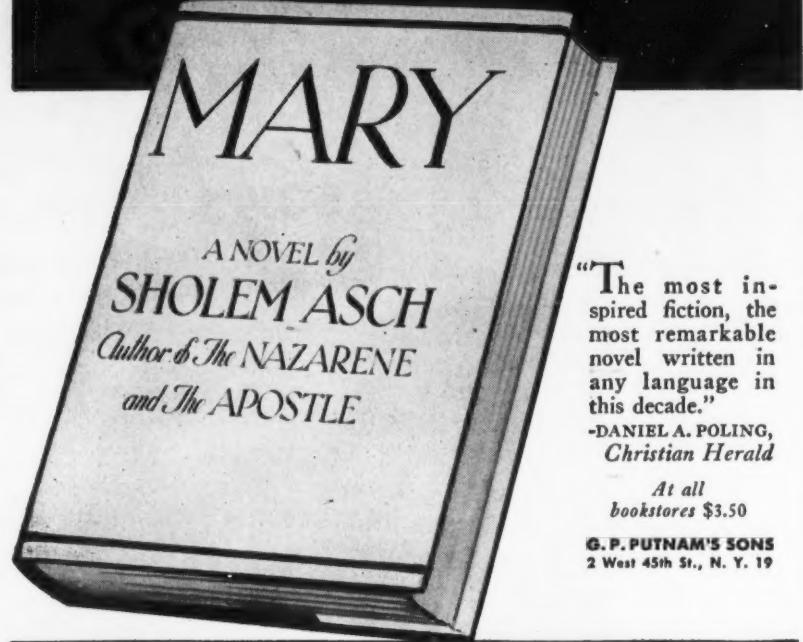
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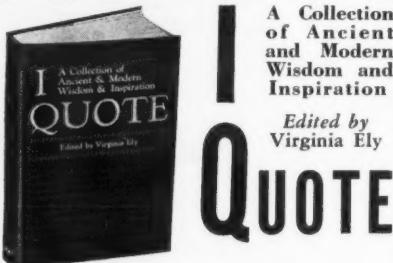
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already written, on filing cards. He's a lot like Johnson's Boswell, who said that he would "run over half of London, in order to fix a date correctly." Latourette will go back twenty centuries, and all over the world; when he gets it down on paper, it is beyond criticism!

Other writers I have known did it otherwise. The late "Bill" Stidger (God bless him and give him rest!) would get an idea, rush to his typewriter like a commuter running for the 8:15, dash the thing off in white heat and send it special delivery to the publisher. And what he wrote was good. Bill's copy was (as we often told him) awful copy, typographically—full of misspelled words, crossed-out words and written-in lines and a lot of it you just couldn't read at all. But the spark was there; it was always warm, and human, with a touch of the divine. We loved it, as we loved him.

ALBERT Schweitzer, whose brief visit last summer so captivated America, works by night in a sweltering corrugated-iron hut in the African jungle, after his day's work as a doctor is done. His "office" is a tiny bedroom; he writes on a rough table, piles his chapters on a crude shelf behind him as he finishes them, and hangs the chapters on which he is still working on a nail in the wall! "The way a hunter hangs up his pheasants," he says. Under such primitive conditions he has written books that seem to have come out of some quiet, orderly, leisurely college professor's study; soon he will be continuing his work, there in the jungle, on the third volume of his "Philosophy of Civilization."

Not many authors of religious books think of making a lot of money; they have something on their hearts, some deep conviction on their souls, that they just must get out to the world. A few of them are almost funny in their fear that someone will steal their ideas, before they can get them into print; or that the precious manuscript will be lost. (We have *mislaid* only one manuscript out of all the thousands we have read, across twenty years, and we found that one! Most of them will co-operate to the limit; only the younger ones, who haven't been through the mill, insist that their prose is immortal, and guard every comma as the Army guards Fort Knox! Old, experienced authors are more philosophical about it; they are willing to leave some little glory and honor to writers who shall come along after they are gone.

Dr. Harry Emerson Fosdick is a case in point—if we dare call him a "case." He is one of our most popular and successful writers, yet he is always open to suggestions and ready to make (Continued on page 89)



a living LIBRARY for Your Child

By JEAN POINDEXTER COLBY

HAVE you saved any of the books you had as a child? If so, you probably will list them as among your most-prized possessions, dog-eared and worn though they may be. They represent the carefree hours of youth when you became immersed once again in Alice growing too big for her house or in Tom Sawyer whitewashing (?) his fence. These and other characters were friends that could be trusted to give you certain entertainment: friends that introduced you to wonderful people, that took you on marvelous adventures, that never "let you down." So you keep those books still and perhaps even now re-read them.

Now, as a parent, are you making sure that your children have and keep such friends, too? In these days of small apartments and small houses there isn't as much room for books as there used to be. Few homes are equipped with libraries such as your childhood home probably boasted.

These days children often don't have a room of their own or even a book shelf of their own, or—and this is sad—books to put on it, if they had one.

Many modern parents complain that books cost a lot, and they hate to spend the money when "kids outgrow them so quickly." But any one who has known the joy of good books as a child realizes that certain books are worth their price and more, no matter what they cost. These books are the ones that give to the child a feeling of security, adventure and pleasure. They are *his* to go to at any time of day when he is tired, troubled or in need of reassurance. They may give him valued information which he will never forget. At any rate they are well worth the investment.

The books that are ideally attuned to your child may be entirely different from those another boy or girl would want. Your boy may be a slow or a fast or a "choosy" (addicted to one

type of book) reader. But there are some fine books for every individual, and there are a few books which have so many excellent qualities that almost every youngster is drawn to them.

I am going to list those below and urge you to buy these books, one or two at a time, so you will have them in your home. Let your child understand that they are *his*. If possible, share the enjoyment of them with him. That makes reading twice as much fun as almost anything else. Certainly such a "living library" will outlast the pleasures of radio, television or the movies.

The following are arranged in age groups, but that is merely for convenience sake. Older children may well enjoy a small child's picture book, and an adventurous reader of 7 or 8 may read far beyond his age group. So disregard ages, more or less, and pay more attention to content, pictures and general appeal.

Ages 2 to 5

The requirements for this age are simplicity in style, plot and pictures. The books preferably should be based on some part of the small child's world so that he will be on familiar ground. The pictures should be by good artists and in color.

MOTHER GOOSE. Every child should have a pretty copy of this classic. There are many excellent editions available, illustrated by such distinguished artists as Tasha Tudor, Tenggren, Rojankovsky and Garth Williams. The one our family treasures is A PICTURE BOOK OF MOTHER GOOSE, illustrated by Berta and

Elmer Hader (*Coward McCann*). This edition contains music for some of the rhymes, which doubles the enjoyment.

LITTLE BLACK SAMBO, by Helen Bannerman. This story, so unique and lasting in its imaginative power, should be part of every child's literary inheritance.

THE TALE OF PETER RABBIT, **THE TALE OF BENJAMIN BUNNY,** and a dozen or so others, by Beatrix Potter. These little books have been loved by generations for their appealing animal stories, their charming pictures, and cunning small shape.

A CHILD'S GARDEN OF VERSE, by Robert Louis Stevenson. There are many fine editions. I prefer

the old-fashioned one, illustrated by Jessie Wilcox Smith. (*Scribner's*).

The modern picture books are so many in number, so varied in content, and so attractive in format that it is hard to choose among them. But the following stand out as *guaranteed* enjoyment. I personally have read each of them at least one hundred times (no exaggeration!) to my three children, and they have come through in the top twenty-five books, voted for over the country this year in the Junior Reviewers Catalog of the Best Books for Children poll.*

MIKE MULLIGAN, by Virginia Lee Burton, (*Houghton Mifflin*). This is a rollicking tale of an old-fashioned steam shovel and how it refused to be retired for old age. This book has been translated into five foreign languages and is the favorite of Mexican, Swedish, and Italian children as well as American and English youngsters.

THE LITTLE HOUSE, by Virginia Lee Burton (*Houghton Mifflin*). The sheer beauty of the concept and design of this picture book won it the Caldecott medal, and its charming story has kept it uppermost in the hearts of children.

THE STORY OF BABAR, THE TRAVELS OF BABAR, and other Babar books, by Jean de Brunhoff (*Random House*). Babar, the French elephant, is an unforgettable hero for little folks. His elegant clothes, the problems of his kingdom, his friend The Little Old Lady—all seem utterly convincing if you are four, or five, or six years old.

ANGUS AND THE DUCKS, and other Angus books, by Marjorie Flack (*Doubleday*) and **THE STORY OF PING** by the same author (*Viking Press*) are more books, cleverly written and illustrated, which children like to read and re-read until the volumes literally fall apart.

LITTLE TOOT and **HERCULES**, by Hardy Gramatky (*Putnam*). Little Toot tells in a delightful way about a recalcitrant tug boat, and HERCULES is a fire-engine that makes history. Both are filled with delicious humor in text and pictures.

CURIOS GEORGE; CURIOUS GEORGE TAKES A JOB, by H. A.

* THE JUNIOR REVIEWERS' CATALOG OF THE BEST BOOKS FOR CHILDREN is a unique catalog in that the thousand titles contained in it are those that receive the most votes from a catalog committee of twenty, chosen from all over the United States. Each committee member must be a public or school librarian, a teacher or a bookseller, and each must send in a list of the thousand books which have sold the best, been taken out most often on library cards, or been used to best advantage in school in the last ten years. The top thousand titles are selected from this voting, and are annotated, grouped by ages, and placed in the catalog. It is always amazing how certain books have "made good" with children, no matter what section of the country they live in. This catalog is issued every three years. There is a new edition this year. It may be obtained from *Junior Reviewers, Newton Centre, Mass.*

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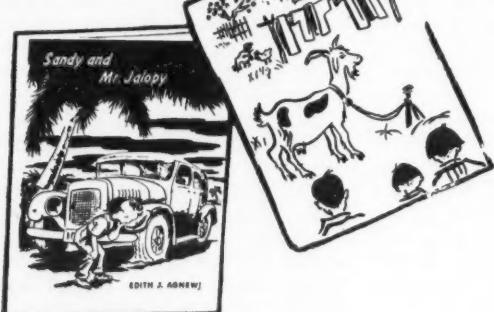
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Ages 6 to 9

The fallacy of strict age groups is here demonstrated because many of the books listed in the 2-5 group are just as good for this older, beginning-to-read group. And the volumes listed below can, in many cases, be read to the younger children.

NILS, OLA, and others by Ingri and Edgar D'Aulaire (*Doubleday*). These distinguished picture story-books are beautiful to look at and full of the riches of other lands. They feed and satisfy youthful imaginations and are some of the most highly prized books published today.

THE COUNTRY BUNNY AND THE LITTLE GOLD SHOES, by DuBose Heyward and Marjorie Flack (*Houghton Mifflin*). Again Miss Flack shows how well she can illustrate books for small children, and in this case she has one of the most touching and rewarding stories to work with. It has become the best-selling Easter picture book for children, and you will find yourself reading it to your family the year round.

WINNIE THE POOH; WHEN WE WERE VERY YOUNG; NOW WE ARE SIX; THE HOUSE AT POOH CORNER, by A. A. Milne (*Dutton*). Winnie the Pooh, Piglet, and all the other inimitable characters in these books should be companions-for-life for any child so fortunate as to own them.

HORTON HATCHES THE EGG, BARTHOLOMEW AND THE OOB-LECK, and others, by Dr. Seuss (*Random House*). Dr. Seuss (Theodore Geisel) has a sense of the ridiculous that is irresistible. These are big, highly colored picture books which children read and re-read and seem to laugh more at the fifteenth reading than at the first!

Some books designed especially for beginning readers, with large type and stories that grip the interest, are:

LITTLE EDDIE, EDDIE AND THE FIRE ENGINE, and others by Carolyn Haywood (*Morrow*). Mrs. Haywood has an extraordinary insight into the minds of small boys. Little Eddie is a typical American youngster who is ingenious, mischief-making, and thoroughly entertaining.

LITTLE PEAR, and others, by Eleanor Lattimore (*Harcourt Brace*). Miss Lattimore writes of foreign countries or little-known places in the United States so that a youngster feels as if he had been there. Her stories are natural, easy-to-read and the get-up is attractive. (*Continued next page*)

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This is the best age, generally speaking for fairy stories. Psychologists have found that pre-school children often are frightened by the old tales of giants and witches, although again children differ individually in this respect.

FAIRY TALES, by Hans Christian Andersen; and the same title by Grimm Brothers. There are many, many beautiful editions of these tales. In this case it is best for the parent to go to the book store and ask to see them all. In that way a selection can be made as to pictures, type, length and other items of format which will best suit the child in question.

One of the most beautiful single fairy stories to be published is Andersen's THE EMPEROR'S NEW CLOTHES, designed and illustrated in full color by Virginia Lee Burton (*Houghton Mifflin*). This volume could well serve as an introduction to the rest of Andersen.

Ages 9 to 12

This is the Golden Age of childhood reading. During these years there is still quite a bit of time on a child's hands; he has mastered the art of reading well enough to do a bit of exploring on his own; and he has amassed enough knowledge so that he can understand almost anything. I urge parents to "feed" this age with a bounteous number of books.

LITTLE WOMEN, and others by Louisa May Alcott. There are many good editions. Be sure to get those with good-sized type.

WIND IN THE WILLOWS, by Kenneth Grahame. This is a "most famous" of famous stories for children.

JUNGLE BOOK, JUST SO STORIES, and others by Rudyard Kipling.

MERRY ADVENTURES OF ROBIN HOOD, by Howard Pyle. The handsomely illustrated Scribner edition makes a fine gift for a boy of ten or eleven.

HEIDI, by Johanna Spyri. The lovely Swiss story that one remembers always.

TREASURE ISLAND, by Robert Louis Stevenson. A "must" book of adventure.

TOM SAWYER, HUCKLEBERRY FINN, by Mark Twain. Certainly every child in the United States has something in common with Tom Sawyer and should read his story before reaching high school. It is a book to carry on in one's own library forever.

With these I suggest you put two or three of the following splendid modern stories:

CADDIE WOODLAWN, by Carol Ryrie Brink (*Macmillan*). A pioneer story that appeals especially to girls.

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THE MOFFATS, and others by Eleanor Estes (*Rinehart*). The Estes books are renowned for their portrayal of modern family life, their expert characterization, and their boisterous humor.

RABBIT HILL, by Robert Lawson (*Viking Press*). An animal tale, superbly illustrated, that has enormous appeal for modern children. It is about a Connecticut farm and a family that loved all animals.

MARY POPPINS, MARY POPPINS COMES BACK, by P. L. Travers (*Harcourt Brace*). The outlandish adventures of this English nursemaid are now classics for this age group.

To go with these, I suggest any of the works of the following authors:

Marguerite de Angeli: COPPER-TOED BOOTS, and others (*Double-day*).

Holling Clancy Holling: SEABIRD, and others (*Houghton Mifflin*).

Maud Hart Lovelace: BETSY-TACY AND TIB, and others (*Crowell*).

Laura Ingalls Wilder: THE HOUSE ON THE PRAIRIE, and others (*Harper*).

Would that this article could be longer so that I could cite many more. This age can indeed feast upon the best there is.

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PRIDE AND PREJUDICE, by Jane Austen. There are several excellent editions.

LORNA DOONE, by Richard Blackman. The Dodd Mead edition is the best.

JANE EYRE, by Charlotte Bronte. I like the new World edition.

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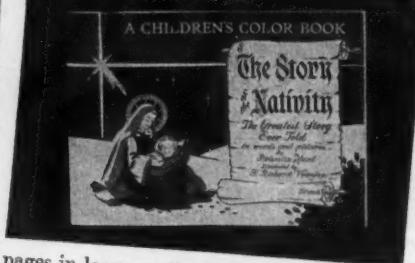
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Emily Bronte. The Dodd Mead edition.

DAVID COPPERFIELD, by Charles Dickens. The Dodd Mead edition. TALE OF TWO CITIES; the Grosset editions, illustrated by Rafello Busoni. Liking for the other Dickens books is scattered. These two are universal favorites.

THE HOUSE OF SEVEN GABLES, by Nathaniel Hawthorne. The Houghton Mifflin edition.

SMOKY, by Will James. The Scribner's edition.

KIM, CAPTAINS COURAGEOUS, by Rudyard Kipling (*Doubleday*).

IVANHOE, by Sir Walter Scott. The Dodd Mead edition.

WILD ANIMALS THAT I HAVE KNOWN, by Ernest Thompson Seton (*Scribner's*).

GULLIVER'S TRAVELS, by Jonathan Swift. The Grosset edition is illustrated by Aldren Watson; the World edition by R. M. Powers.

Of the modern books there are many, many that I feel tempted to list; but the following two will give an idea of the general excellence:

JOHNNY TREMAIN, by Esther Forbes (*Houghton Mifflin*). This is a tale of Revolutionary Boston that teaches more history than a dozen text-books, and is also absorbing reading from cover to cover. Illustrated by Lynd Ward.

THE WHITE STAG, by Kate Seredy (*Viking Press*). This epic legend of the Hungarians has age-old appeal and great beauty of style. Illustrated by the author.

REVIEWS OF THE NEW BOOKS FOR CHILDREN

NORTH WINDS BLOW FREE, by Elizabeth Howard. The story of open-hearted Elspeth McLaren will set fires of valor and compassion glowing brightly in the hearts of modern teen-age girls. Here is a tale of the Underground Railroad and fugitive slaves, told as shocking commonplaces. When the forked branch dangles unexpectedly from the grapevine on spring-house hill, pulse-quickening adventures are set in motion which sweep selfishness from Elspeth's mind and give her joy and challenge in helping others. When she has found herself, she makes her decision between two young men, choosing the youth whose sense of justice outshines only her own (*Morrow*, \$2.50).

PET TALE, by Ruth and Latrobe Carroll. This delightful whimsy for the toddler trade concerns a farmer who had a pet horse. The horse had a pet donkey. The donkey too had a pet, and on it goes, to a surprising if logical conclusion. The drawings are everything they should be to bring out chuckles, especially when the part is reached about the baby mice who didn't say a word because they were having lunch! (*Oxford*, \$1.50)

SOMETHING OLD, SOMETHING

NEW. Dorothy Canfield retells nine favorite family stories of real people, told to her when she was growing up. These vivid, human accounts of the people who were America bring history and citizenship alive for boys and girls who had never thought of their heritage as anything more than dry-as-dust facts. Illustrated by Mary Dana Shipman. For ages 10 and up. (*William R. Scott*, 192 pp., \$2.50)

WINTER COMES TO MEADOW BROOK FARM. Story and pictures in color, all by Katherine Southwick Keeler, show what happens on a farm during the winter. Taurus, a calf to be sent across the ocean to a needy family, introduces an excellent note of friendship in this last of four Meadow Brook Farm books on the seasons. For children from 6 to 10. (*Thomas Nelson*, \$2.00)

SCHOOLHOUSE IN THE WOODS, by Rebecca Caudill. For children too old for picture books and not old enough to read for themselves, is this second "Bonnie" story in which she has grown up enough to attend a one-room mountain school of forty years ago and have a big share of the happy, contagious fun of childhood. (*John C. Winston*, 120 pp., \$2.00)

THE BIG WAVE, by Pearl S. Buck. Kino, a Japanese boy, learns of the ways of life and of death and the manner in which those who are truly brave face both. These profound subjects are handled with utter simplicity and incomparable beauty. Although marked for readers 8 to 12, the story should become a part of the literary legacy of every youth. Illustrated by authentic Japanese prints. (*John Day*, 61 pp., \$2.00)

THE LITTLE HILL. A small book of twenty-nine poems written and illustrated by Harry Behn, which adults may read and to which little children may listen with equal delight. Spun of the earnest gossamer from which childhood is woven. (*Harcourt Brace*, \$2.00)

THE PENNYWINKS, by Electa Clark. Set down a shy, eleven-year-old girl in the middle of a family of ten boys, and you have rollicking fun ahead! Katie and her suddenly acquired "brothers" who do nothing by halves, turn their bubbling energy toward saving the old homestead from repossession by an unfortunate sour landlord who belatedly disapproves of large families. Boys or girls 7 to 11 will chuckle over the Pennywink family. (*Bobbs-Merrill*, 180 pp., \$2.00)

MOTHER GOOSE, illustrated by Garry MacKenzie. Three hundred selected rhymes are illustrated with a drollery that reveals the twinkle in the artist's eye. A volume durable in both binding and interest; the merry verses never lose their charm and there is always a new detail to be discovered by another look at the fanciful drawings imaginative as childhood itself. (*Thomas Y. Crowell*, 177 pp., \$2.50)

THE DOOR IN THE WALL, by Marquerite De Angeli. Thirteenth-century
(Continued on page 94)

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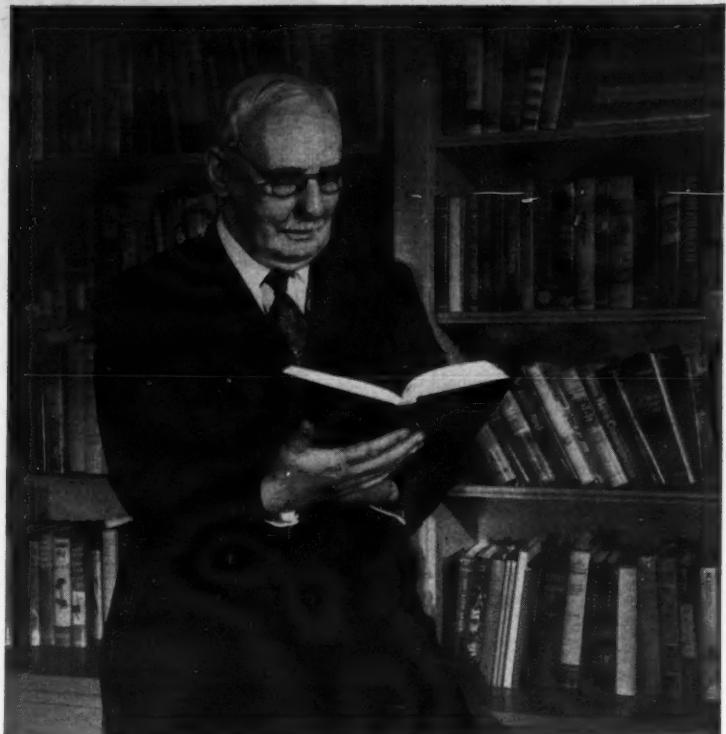
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The author examines one of his favorite books.

I WEED OUT MY LIBRARY

By P. W. WILSON

I was brought up in an English family to whom the library was as important and distinctive as the kitchen. Something of this tradition has clung to me, and when the moving men had to be called in recently they said that I still had about 5000 books, and many hundreds had to be discarded.

Some of these books had belonged to my Great-Grandfather Bagster, the first printer of Bibles with limp covers. Others, also in leather bindings, had been prizes won at school and college. Looking them over, I realized with sorrow that cloth stands up better than leather when it comes to the heat and cold of the climate in New York.

The question was, what books to keep. It was a momentous decision to make, this having to determine which books should be taken and which left. Such a weeding-out process gets a book-lover down to the very vitals of his interest.

After a great deal of soul-search-

ing, I decided to give the preference to biography—which, of course, occupies most of what has been included in the canon of Scripture, such as the lives of Joseph and David and Daniel. The problem that we all have to face is life, and here in biography are accounts of how in all eras men and women have tried to solve that problem, sometimes with failure and sometimes with success. Besides, most of us like anecdotes, and here they are.

Surveying my depleted but still overcrowded shelves, I was amazed to find how many of the books were about people whom I had known or seen or heard, and I decided to keep all these biographies as material for whatever reminiscences I may be tempted in due course to perpetrate. Then there were the books that I had written myself—an appalling output which made me feel that my sins had found me out.

And I asked myself what, as I draw near to the end of it all, has

been the dominant influence over these varying activities. I had no doubt as to the answer. It was a man I never saw in the flesh but who has lived with me for over sixty years. It was Dwight L. Moody. I have retained every line that I have collected on Moody.

Of course, I have glanced at times over Shakespeare and Macaulay and Gibbon and the rest of them, and despite the modern view I am one who is so ill-educated as to hold that Longfellow—the Mendelssohn of literature—is a poet. But Moody stands alone in this Parnassus. When I was in politics, he talked no politics. When I was on newspapers, he avoided the press as a plague. When I dabbled in theology, he had nothing to say about it. When I got excited about causes, he was afar from emotion.

MOODY has been to me the symbol of decision. He has stood straight in front of me on the high-road of my career and demanded to know my main loyalty. Not what are you doing, not what are you *believing*, not what thoughts are in your head and what label is tied onto your phylacteries, but just this one question: *to whom do you belong?* Every day of my life that question has pursued me, and I am in the curious position of an anchorite who dwells within the curve of a mark of interrogation.

And so, as I look over these biographies and the histories that are full of biography, I am fascinated by the astonishing variety of effort and achievement therein revealed. I ask myself what would have happened to some of these supermen if Dwight L. Moody had got hold of them. Did Napoleon ever face the question of ownership that Moody addressed to so many millions? Was not his entire progress from obscurity to success, and from success to obliteration, an instance of Moody's question remaining unanswered by default? What Hitler needed, what Mussolini needed, what this generation as a whole needs, is a Moody.

Earning a livelihood by the pen, I have to write about the people who interest the public—the Greville Diary with its account of the early Victoria, a biography of the younger Pitt, thousands of words about Lloyd George, Winston Churchill

and the others. It is mere claptrap to speak lightly of statesmen who have wielded power and influence over others, and each of them in turn has had, of course, his following.

But when I am asked to whom I *belong*, this great crowd of celebrities recedes into the background, and I decline to submit my allegiance to a Wells, a Shaw, a Gandhi, a Freud, or any other of the procession who has had his day and is already ceasing to be. One may admire and learn from and be entertained by, and even be grateful to, a writer of eminence. But *belonging* to him—that is a very different matter, and I am always glad that, in a very old-fashioned way, I once wrote a book called "The Christ We Forget" which, with all its limitations, did dimly suggest a Person to whom a man need not be ashamed to belong.

During the last ten years, many hundreds of books on religion have been laid on my desk, but I still find that the best plan for me is to read the original accounts of Jesus with my own eyes, and not to worry too much over what is said about Him. It is not that I wish to be superior to the scholarship and reverence which are poured forth at the feet of the Crucified. But it is usually more rewarding to look at a picture than listen to a lecture on painting, and I find that a concordance, a good dictionary of the Bible, one or two simple commentaries and the Bible itself are, when it comes to essentials, all that I need.

So I am saying farewell to many books which have been familiar friends for quite a few years. In these days of circulating libraries, perplexities of production and speculative advertisement, they say that books don't pay the authors. Dr. Johnson said that nobody but a fool would write except for money, but that did not deter him from working out his dictionary. Milton's remuneration for composing "Paradise Lost" was \$20 for every 1300 copies sold, which worked out at \$13 a year. The fun in writing books is not finance. It is the actual writing that is its own reward, as any author who is not entirely venal will tell you.

The real question is whether books pay the people who spend time on trying to read them. Do they, with you?

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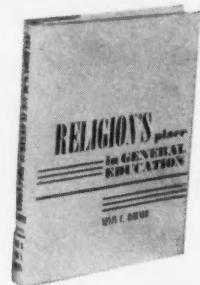


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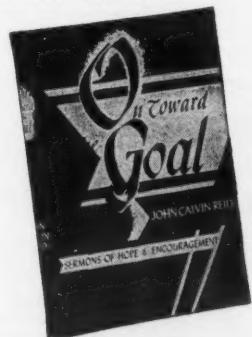
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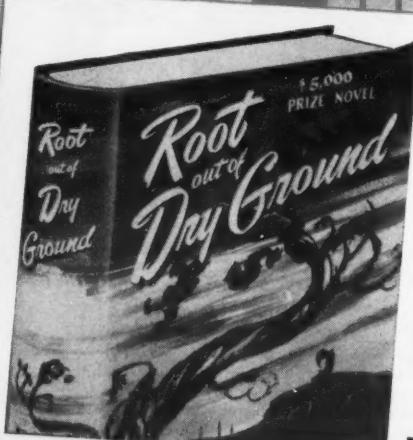
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THE PRINCE AND THE PREACHER'S DAUGHTER

(Continued from page 69)

Following a childhood as a preacher's daughter, it was inevitable that, in spite of her family's economic limitations, she should go to college. And, since Bates College in Lewiston, Maine, was near, it was in that college that she enrolled. At Bates at that time were also Gladys Hasty Carroll and Erwin D. Canham, both of whom have become famous in American letters.

And then, less than a year after her graduation from college, once again she took up the old round of living in a parsonage—only this time as a wife and not as a child of the manse.

She had not long been a Methodist minister's wife before she began writing, casting and directing pageants, dialogues and drama for the young people of her husband's churches. These were so successful that people were forever saying to her, "Why don't you send that to a publisher?"

It should be stated here that Mrs. Wilson is one of the shyest, most modest and unassuming persons I have ever known. Even after fifteen years of unusual success as a novelist, she is almost apologetic concerning her work—a refreshing contrast, I must add, to many writers whom I have known and interviewed. Finally, however, she mustered courage enough to send one of her plays to the Walter Baker Company of Boston, then and now perhaps the largest publishers of biblical dramas in the nation. It was immediately accepted—with an urgent request for more.

Now, that reliable company says, Mrs. Wilson has the distinction of having more plays under constant production than any other playwright in the world. She has written some 60 or more altogether. The Baker Company alone, which specializes in religious dramas, lists in its catalogs 54 of her plays, all of them with religious themes, and they are in constant demand. Mrs. Wilson has written twelve plays for Easter alone and each year they are acted by church groups all over the world and have been translated into more than twenty languages and dialects. She has more than 50,000 copies of her plays in circulation.

It was one of those religious plays which plunged her into her career as a novelist. A Sunday-school paper asked Mrs. Wilson to develop one of her dramas called "The Brother" into novel format, which she did—with some trepidation. That novel became a best-seller and was translated into Spanish, Portuguese, Swedish, Chinese and Korean; it has sold more than 100,000 copies.

"The Brother" was followed in a few

years with "The Herdsman," with Amos the Old Testament prophet as its hero and the social interpretation of religion as its impelling motive. "The Herdsman" was reprinted in England, put into Braille in this country, and is still going strong on the publisher's list.

"The Herdsman" is the story of a man's search for one God as contrasted with many gods, for a just God, a living God, a socially-minded and a tender God. The book tells in satisfying fashion how Amos found such a God, not only for himself, and his day, but for all humanity and all days.

A single quotation from that great book will be pertinent to close this sketch, for it expresses the great message Mrs. Wilson has been trying—and successfully—to put across in all her writings. The father of Amos says to him:

"Remember this, my son; it may be the only thing of value that I have to give to you: Your people have one God and only one. And he does not die!"

BOOKS AND AUTHORS

(Continued from page 78)

reasonable changes in his manuscripts—and those manuscripts are as perfect as a human hand can make them, when they reach us! He has a flair for titles; he was responsible for the title on his "Living Under Tension"—a perfect title, inasmuch as his book came out just before Pearl Harbor. The best of his titles, to my mind, was "On Being a Real Person." Who doesn't want to be just that? To me it was good because it revealed the real Fosdick—the sympathetic Christian counselor who found time in an impossibly busy schedule to sit down with folks and talk over their personal problems. He wrote of his experiences in that counseling in this book. It was one of the most popular book-condensations ever run by *Reader's Digest*.

So there they are—just a handful of the books and authors I have known. Both are fearfully and wonderfully made. I am happy to have known them; I wouldn't be in any other business—any other ministry—for all the gold in the world. They offer more headaches than halos, but in the end they offer the greatest thrill in the world—the thrill of taking those spiritual seeds which, as John Masefield once said, "have lain burning on the Divine Hand," and spreading them across the earth.

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mama is a Novelist

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By
C. E. BRYANT

THERE'S "an old house on an old street" in the old town of Bartlesville, Oklahoma, and in that house lives one of America's most remarkable families.

It was Argye M. Briggs, wife and mother of the household, who pulled the family into the national spotlight. Her sparkling novel, "Root Out of Dry Ground," won Wm. B. Eerdmans Publishing Company's \$5,000 Christian fiction award for 1948 and was chosen for distribution by one of the larger book clubs.

Mrs. Briggs says the family is "average." In fact, she says, "We're so *very* average that it's almost startling." But few folks agree with her. They only wish that the average came anywhere close to the standards set by Pres and Argye Briggs and the three smaller Briggsses.

Practically everyone knows that it takes more than an average mother to grasp Christian reality and incorporate it into a great novel as did Mrs. Briggs. "Root Out of Dry Ground" has already sold 175,000 copies.

Head of the family is Pres Briggs, a Baptist deacon and an oil company engineer. The other members are Preston Jr., age 17, Argye Idell, 15, and Eleanor, 13—plus Marmalade, a plump red hen, and Shoestrings, a dog of dubious ancestry.

The whole family (excepting, at times, Marmalade and Shoestrings)



Grouped around the ever-present typewriter are all members of the "novel factory" except Pres Briggs, the father, and pets Marmalade and Shoestring.

worked together on Mama's prize-winning novel, and for four years they listened at lunch each day to new segments of the developing story. Argye does her writing in the mornings while the children are at school, and her housework in the afternoons—unless, of course, her family's noontime criticism drives her back to rewriting her morning's output.

It's this sort of planning and working together that knits the Briggsses into a real family circle. Whenever a family problem arises, they call a special meeting, discuss all angles, and vote. It's a sure way, says Mrs. Briggs, to end possible quibbling over the outcome.

There's reason to believe that all Briggs decisions will be Christian. The core of their religious life is the family altar, with Pres, the father, serving as "priest of the household." Every member of the family is a tither, even the children contributing a tenth of their allowance through the First Baptist Church of Bartlesville.

A theory that character rather than strict rules counts for right has been the guiding principle of family discipline. "We've tried and are still trying," Argye Briggs explains, "to bring the

children up so their actions spring from the wellspring of their own relationship with Christ rather than from that of their parents."

And then she adds: "There's something wrong with a Christian home that doesn't produce other Christian homes."

Mrs. Briggs points out that the children have developed by their own choice a fondness for the best in literature and an aversion to "trash." This came about not by a "no, no" attitude, but by placing the best books, magazines, and music within their reach from the time they were young children.

It's difficult to determine if this family life made Argye Briggs the writer or if Argye Briggs, a vivacious Texas-born woman, built the home into the novel factory it has become. Argye credits the family, especially husband Pres; the family, in return, looks admiringly at prize-winning Mama.

Undoubtedly much of the dynamic drive within Argye Briggs herself was either inborn or picked up from Texas plains. Her father was an express agent, and the family moved hither and yon as the yet-developing Texas empire gave birth to new towns. Her

parents were consecrated Christians. Salutatorian of the Eastland high school graduating class, she studied a year on scholarship at Baptist-operated Baylor College. She married Pres Briggs in 1929.

Each phase of this background undoubtedly contributed its share to making Argye Briggs the novelist. If you ask her why she writes what she does, she replies simply: "I have to get it out of my system." She says the Lord definitely led her to write "Root Out of Dry Ground."

America is glad it's so, because the story of hunch-backed Jansie Sanders, who found victorious and joyful life through her Christian experience, has done much to enrich the nation's contemporary literature. Few folks who read the book will be able to escape the conviction that Christ holds the secret to all man's problems, whatever they are.

Proof that the American public liked her book, in addition to its phenomenal sale, is the deluge of mail that comes to the Briggs' front door. "I get letters from all kinds of people," Argye relates. "Practically none of them are from cranks, just from nice, honest people who want to say they liked the book. Because they are such nice people and such nice letters, I try to answer them all."

There's another Argye Briggs novel in the making now, and it probably will make its appearance next spring. Asked about it, she says: "It's definitely Christian in slant, but that really comes out of saying what I mean rather than a deliberate effort to make it Christian. In other words, I say to myself, 'What would this character need in his life?' rather than, 'I'm going to write a Christian novel.'"

In short, Argye Briggs' philosophy, which she personally lives and which is the reigning thought in her books, is that any life can be made strong and beautiful if Christ is given control.

She started her writing eight years ago, mostly short stories and slanted largely to the needs of her own children. (Her first sale was to the *CHRISTIAN HERALD*.) From now on, however, she'll major on novels, because it allows more room for showing development of character, and "the why of things."

Despite an apparently full day with writing and housework, Argye Briggs finds time also for church activities. She's teacher of a class of 20-year-old girls in the Baptist Sunday school, and a few years ago was president of the Woman's Missionary Union. Husband Pres teaches a class of 16-year-old boys.

Her Christian convictions are so strong and her spontaneity of action so pronounced that she gave away her
(Continued on page 97)

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THE WAY TO POWER AND POISE, by E. Stanley Jones, \$1.25.

ASSOCIATION PRESS

TREASURY OF THE CHRISTIAN FAITH,
by Stanley I. Stuber and Thomas Curtis Clark, \$5.00.

AUGSBURG PUBLISHING HOUSE

CHRISTMAS, edited by R. E. Haugan,
paper \$1.00; cloth \$2.00.

BEACON PRESS

ALBERT SCHWEITZER: LIFE and MESSAGE, by Magnus Ratter, \$3.00.

BOBBS-MERRILL

A MOCKINGBIRD SANG AT CHICKAMAUGA, by Alfred Leland Crabb, \$2.75.
MY SON AND HEIR, by Isabella Holt, \$3.00

BROADMAN PRESS

THE RELIGION OF A SOUND MIND, by R. Lofton Hudson, \$1.50.

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CHALLENGE, by Olga Overn, \$2.50.

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THE PLANT IN MY WINDOW, by Ross Parmenter, \$2.50.

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KINFOLK, by Pearl S. Buck, \$3.50.

DIAL PRESS

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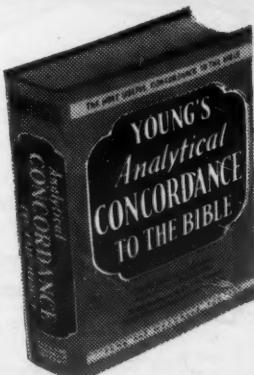
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(Continued from page 85)

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POPPET, by Margot Austin. A book that will send the tiny tots to bed chuckling, if anything will. A little boy and his dog Puttle and cat Puttler go bear-hunting with a flashlight and burlap bag, and provide a large parcel of hilarity by bagging each other. When the real bear is discovered, Puttle and Puttler are amazed at what Poppet does with it—as will be your pajama-attired listener until he discovers what kind of bear it is. (*E. P. Dutton, \$1.25*)

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to ask Pilate to do as he
answered them, "Do you want
of the Jews?" ¹⁰ For he per-
the chief priests had deliv-
stirred up the crowd to have
instead. ¹² And Pilate again
I do with the man whom
¹³ And they cried:

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to ask Pilate to do as he
for them. ⁹ And he answe-
you want me to release
of the Jews?" ¹⁰ For he
was out of envy that the
delivered him up. ¹¹ But
stirred up the crowd to have
for them Bar-ab-bas instead
again said to them, "The
do with the man whom yo
of the Jews?" ¹² And they
"Crucify him." ¹³ And Pilate
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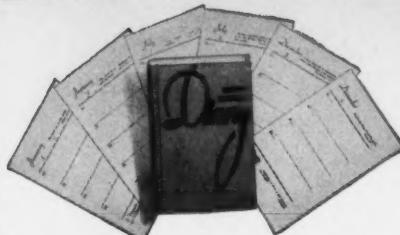
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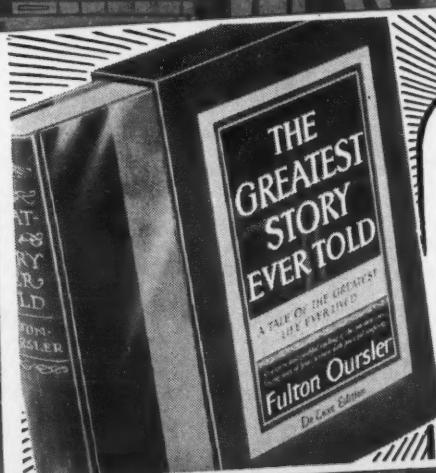
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THE YOUNG BRAHMS, by Sybil Deucher. Several of the composer's best works are included in this illustrated book which tells the story of his boyhood to the age of 16. The hardships and the perseverance of "Hannes" may send readers to their own lessons and practice sessions a bit more diligently. Ages 8-11. (E. P. Dutton, 152 pp., \$2.75)

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MAMA IS A NOVELIST

(Continued from page 91)

\$5,000 prize money last fall almost before the check had time to clear the local bank. She paid the first \$500 as a tithe. Then she paid Uncle Sam a lion's share for taxes. It left her \$3,000—which she divided 50 percent to her husband for expenses around the house, and 50 per cent to Baptist missions in China. The only thing she bought for herself was a typewriter, and this because the family had a special meeting and voted that she must.

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She said something there!

ANDANTE

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Upon the leafless, swaying trees.
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Comes drifting snow. The brown
earth lies
Serene. Upon her tranquil breast
The golden leaves have found their
rest.
No tragedy of old age here.
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fear.
Prelude divine faith of all things
Wintered beneath His sheltering
wings.
—Adelaide R. Kemp

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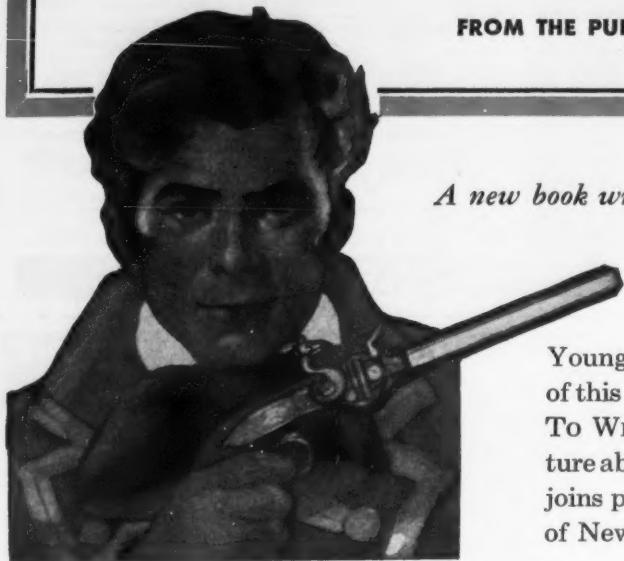
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No tired-out old pensioners, awaiting the Grim Reaper,
are these residents of Memorial Home Community;

they can still . . . • • • Get Excited About

TOMORROW!

By MONICA WILLIAMS

THERE is something indescribably tragic about old age—as it is commonly practiced. You have seen the silver-haired ones, rocking out their lonely years on somebody's front porch. You have seen them sitting with docile, frightening patience in one or another institution called a "home," but resembling the real thing only phonetically. No, they are not homes, only waiting rooms into which a cosmic finger beckons at intervals.

You know that they know this. It is in the eyes of these supplanted men and women who are neither forgotten nor remembered. It is in eyes once gay and confiding, once tolerantly mellowed by noble and sobering sights, but now with nowhere to look but unobtrusively out over the wistful past. Now those eyes keep their secrets hidden well, sheltered from thoughtless hurts.

To be set gently but irretrievably to one side—this has been too often the crown of bitterness laid up for the saints. We have said, "You have been faithful over many things; we will make you ruler over nothing."

But . . .

Things are not done that way on a little patch of northeast Florida where the sky is blue overhead and the grass is lush and green underfoot. Near Green Cove Springs are sixty acres of

hope and happiness for those who have grown old in Christian service. Here, ninety-two retired couples are finding that they can still be useful, can still get excited about tomorrow.

They aren't sitting out these last years. Old age may catch up with them, but it won't find them waiting languidly. CHRISTIAN HERALD's Memorial Home Community is a place of laughter and faith in which to grow old gracefully—and buoyantly!

Come through the wide entrance at the center of the village of Penney Farms, and see for yourself. From the highway, across the nine-hole golf course, one is impressed with the quaint beauty of low red-roofed buildings nestled beneath palm and magnolia trees. "Like a little French village," a returned veteran commented. The 22 four- and five-apartment dwellings are French Norman in design, and are set in irregular rows on beautifully landscaped lawns. A man feels a heart-warming pride as he sweeps a hand toward the broad acres and murmurs, "This is my home!"

But most of the residents are far too busy in purposeful pursuits to spend their time declaiming in such fashion. From quilting and preaching to manipulating flannelgraphs and feeding the undernourished, they have set their eager hands and minds to proving that their average age of 70 drops no deadline on doing.

Indeed, their energy and achievements give the lie to the wisdom of cutting off adult participation just at

the point when a fully mature personality has vast resources to share. It is as foolish as painfully building up a bank account till you have accumulated a million dollars, and then throwing away the passbook!

Memorial Home Community's residents belong to 14 Protestant denominations. They come from widely separated sections of the country and from foreign mission fields. Though retired as pastors of churches, teachers under mission boards, YMCA workers, physicians, Christian laymen, they are finding many avenues of service through which others are being helped to a fuller knowledge and livelier faith in God.

The chapel at the south end of Poling Boulevard and its adjoining social



Some of the oldsters work in crafts; this lady fashions jewels from shells.



There are many bird-watchers at the Community and, right, these ladies sing at Sunday services in the chapel.



room are the center of all corporate life. When a couple come to the Community to live, they become members of M. H. C. Association, which meets in the chapel every two months. A president is elected twice a year. Why for so short a term? An early resident supplies the intriguing answer: "You know how ministers are! They are used to organizing things. At first, when we elected officers for a year, some of the presidents made drastic changes and just about organized us to pieces. This way," she adds with satisfaction, "everything runs smoothly. No one can do too much damage in six months."

Each minister, in turn, officiates at the Sunday chapel service, and invites a friend to help him. "We forget, as we mingle with each other in Sunday school and church," writes one newcomer to her friends back home, "just what denominations we belong to. We all worship together." It's just possible that herein lies the Community's secret of accomplishment!

Community members are in demand as lecturers and speakers on other subjects also. One man who has been totally blind for nearly forty years is much sought after by church groups and civic clubs. "The first time they ask me I speak on 'The Psychology of Blindness.' When they ask me again I tell them about 'Famous Blind People.'" A minister interested in color photog-

raphy is equally popular. At the drop of a windowshade he exhibits his beautiful slides anywhere within traveling distance.

When it was found that the children of employees in a near-by dairy settle-

ment were not attending the chapel Sunday school because it was too far for them to walk—and all the Sunday-school pupils under the age of 65 come from outside the Community—a Methodist minister from the Community volunteered to go for them. He brings as many as ten boys and girls in his car every Sunday; the Sunday school has twenty pupils in the primary

department alone. And when one of the church women found the mothers not attending service she called on them and interested them in having mid-week classes in their homes. Now she takes a helper with her and the two of them go to a dairy home for regular worship and Bible-study classes.

Under the auspices of the Men's Bible Class, a Presbyterian minister and his wife are conducting a branch of the Children's Bible Mission of Lakeland, Florida. It began several years ago when a Baptist minister read an account of the work of this mission to the public schools, and brought it to the attention of the other residents. They asked that a representative be sent to tell them of the work.

Properly inspired, the Baptist preacher visited the county superintendent of schools and each principal in turn, and obtained permission to go ahead. Soon he required help. At his death, others took over. A trio of workers now drive more than two hundred miles a month to visit six schools with a total enrollment of 1,200 pupils. They conduct from sixteen to nineteen class periods of thirty minutes each, every month.

Where does the money come from to pay for so much? Half of the Sunday chapel offerings go toward helping to pay for heat and light, and the other half goes into such projects. And for



Many a lazy afternoon is spent in playing checkers, sometimes chess.

ment were not attending the chapel Sunday school because it was too far for them to walk—and all the Sunday-school pupils under the age of 65 come from outside the Community—a Methodist minister from the Community volunteered to go for them. He brings as many as ten boys and girls in his car every Sunday; the Sunday school has twenty pupils in the primary

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the rest of what it takes? "This is a work of faith," they tell you. "Many times we order the materials we need, having no money on hand to pay for them—but the money always comes." The Evening Service Committee gave \$35 last year. One of the ladies gave ten dollars for a set of flannelgraph pictures, several ministers gave five dollars each, and others helped.

When one of the ladies received a box from her daughter and found scraps of yard goods in the package, she thought of a quilt for overseas relief. Other scraps were promptly collected and the women met each week to sew and tie. In less than two years they have sent eighteen quilts overseas. Other needed articles are included in their gift bundles—a suit or overcoat a husband can spare, a dress, a pair of shoes, thread and needles. When items must be purchased, everyone contributes to the cost.

Four women teach Bible in the local village school each week. One also plays the organ accompaniment for the school's morning exercises. The little organ is two hundred years old. The Women's Guild helped to buy it for the school. The Guild is always helping—money for lunches where children are underfed, an individual gift at Christmas for each of the sixty colored children in near-by settlements, clothes for "a tall boy," carpet and chairs for the social hall, a reredos and hanging for the altar. On the World Day of Prayer a year ago an offering of \$70 went to migrants and work among Indians.

And yet all this is from humble men and women with tiny pensions. Tithes and mites multiplied by the co-operation of many, blessed by the zeal and good stewardship of all—here is their basic treasury. Added are the fruits of physical labor. Newspapers are collected and sold by the ton. Christmas cards, stationery, metal sponges and the like add revenue. One grandmother, singlehanded, raised \$275 this year for relief in China. That's a respectable victory in any league.

An active branch of the WCTU includes one hundred men and women—"although the men are only honorary members," the president hastens to explain. The energetic leader heads the work of five counties and is director of scientific instruction in the public schools. The organization places youth temperance magazines in the libraries of eight schools, and members visit schools at regular intervals and show flannelgraph and film pictures to make vivid the cause of alcohol education. A speech contest is sponsored yearly in the neighboring elementary school. The Loyal Temperance League sponsored by the WCTU and planned for the schoolchildren, meets with the wife of an A. R. Presbyterian minister. Other women help with games and re-



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freshments. Lessons in citizenship are taught through stories, pictures, and the games they play.

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SO, occasionally, a Home Talent Night is staged. A member of the Disciples, a talented student of voice, enlivens many a program with humorous recitations. He is famous for his unorthodox interpretations of Poe's "The Raven." A minister of the Reformed Episcopal Church plays his cornet to his wife's accompaniment. Both have lovely voices and frequently sing duets in the words of India, where they were missionaries. The wife of a Presbyterian minister plays the cello, and the helpmate of a former pastor in the United Church of Canada, the violin. A Baptist minister is clever in verse composition and his original skits and take-offs bring laughter and applause.

Many residents have taken up special hobbies, and once a year they have a display of the work they have done. Two of the women do beautiful shell-work, making plaques and costume jewelry. Another makes baskets, woven from pine needles. Another turns out the quaintest sunbonnet dolls.

Both men and women take part in the outdoor sports. Tournaments give zest to shuffleboard, croquet, and roque—and the latter game, with its short-handled mallets, furnishes a commentary all its own on the suppleness of its devotees. For those who prefer a sport that resembles setting-up exercises a bit less strikingly, there is golf. But then golf means the Paulson cup, and soon everyone is playing strictly for keeps, at least as long as the game lasts.

A large tract of land is laid out in gardens; many of the men and some of the women turn out some wonderful produce. "I know," almost any of the ladies could tell you, "because I have been given fresh vegetables and fruits ever since coming here." A community flower garden was recently begun to supply flowers for decorating the chapel each Sunday.

It would be pretty hard to wedge a moping spell into that kind of schedule!

Now, of course, when you bring preachers together in numbers exceeding one, you automatically assure yourself of diverse views on any given subject, and particularly religion, wherein each is an invincible expert. Preachers are used to being dogmatic—it's part of their business. All their lives they've been standing up in pulpits expressing

their inmost convictions, and no one has talked back.

All of which means that a full-scale bull session is likely to spring to lusty life almost anywhere. In the twinkling of an eye a dozen ministers will rise in righteous wrath to contend valiantly for the faith once delivered according to their own lights to the saints. Liberals take conservatives to task for their narrowness, and conservatives consign the liberals to their appointed place forever and ever, hauling them out only after many words and droplets of perspiration have been spent and it is time for a handshake all around. Then they all go to their own apartments for a hearty meal, each contender gratified to find that the old fires have not died and that his spiritual backbone is as straight as ever.

It's a never-exhausted topic—like the War Between the States, which has its own lance-tillers. Set a Northerner



Some of the oldsters have taken to the brush and easel—with fine results.

down on Southern soil and 1861 becomes an Atomic Age issue within minutes, fanned by the somewhat hazy prejudices of healthy remnants of the Blue and the Gray. Locked phrase to phrase, the two factions struggle from Kennesaw Mountain to Little Round Top and back, each determined to press his advantage until the other surrenders from sheer lack of breath.

But even if Lincoln's Birthday wouldn't draw unanimous support, the Fourth of July is a popular day and is always marked by a picnic, held in the pavilion or the park. Other national holidays are similarly observed. A week before one event, it was announced in Sunday school: "At the picnic, a ball game will be held, men against women," and no one was surprised. They would even have heard themselves committed to starring spots in a rodeo with some aplomb. "And what do you think?" a Methodist minister laughed on his return. "They lined us all up in two rows and battered us with Bible questions!" The ladies won that round, and diplomats promptly put it down to their quick

thinking. The explanation satisfied everyone.

What a happy, worthy life the Memorial Home Community affords these veterans of the Cross!

It was James C. Penney who brought to reality the idea of living quarters for low-pensioned ministers and their wives. In 1925 the Community was completed. Estimated to cost half a million dollars, the great Christian tradesman had poured twice that amount into the original buildings. Finally, in 1940, the entire project was entrusted to the care of the CHRISTIAN HERALD family.

The very tragedy of loneliness that the Community was built to ease was not long coming to prominence in a new problem. Because it was planned for retired ministers and their wives, when there was a break in the lives of the couple by reason of the husband or wife's death, the apartment had to be vacated. Again the survivor was cast back into a world which was hostile to age—back to that lonely rocking chair on somebody's front porch. Hard as it was, had this not been the policy, most if not all the apartments would be occupied by one person only, the majority being women. The capacity of the Community to serve would then have been cut in half.

But the conscience of the CHRISTIAN HERALD family shouted a protest. We would not cast out those who looked to us for care and affection! The answer is even now being fashioned in timber and stone. A new building is being erected to provide 120 single-room apartments so that survivors may live on among friends at a time when they need friends most. In order to help make this building possible, in order to give form and substance to the responsibility we profess, these apartments are offered for a limited time to laymen for life occupancy, upon payment of a generous gift. Larger apartments are offered to lay couples on similar terms. The surplus helps those who would have to go back to their porches, back to their unending and unseeing contemplation of distant hills. The modest monthly maintenance charges paid by the residents of Memorial Home Community also help to cover some of the expenses, but they allow nothing for repairs, replacements, major maintenance needs that arise when least expected.

All this helps. But all this is not enough.

Must God's warriors look only to the past for their comfort and solace? Is no today, no tomorrow to be left to them?

It's something to think about, for these are they who heard the command and rose from their youth and went, when the command came to us all to go.

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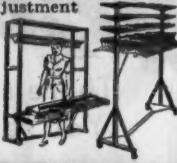
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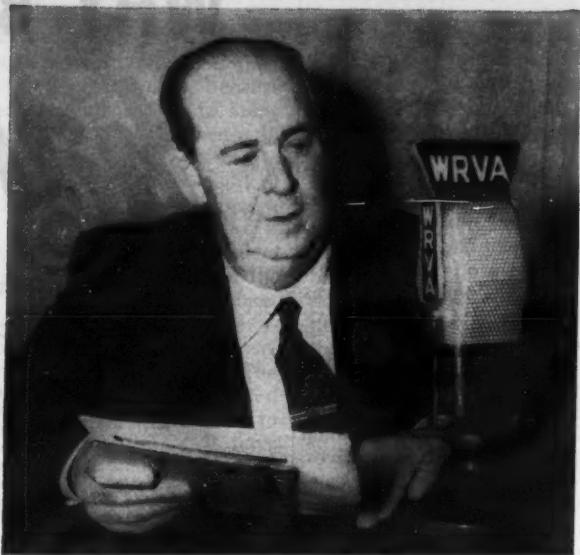
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Holland Wilkerson at work in his "Sunshine Hour"

"Match Your Handicap with Hope!"

Practicing this philosophy, no wonder he got stamped with the label "a Jesus man"

By JIM JENKINS, JR.

IN Holland Wilkinson's plan of living there is time for everybody. He may have just returned from Brooklyn, N. Y., or be ready to leave for Enfield, N. C., but somehow he fits you into his busy schedule. You find him sitting in the big chair in his comfortable living room, a 233-pound giant of a man with quizzical but kindly eyes. Genial, jolly, quick with repartee, he radiates a personal magnetism that brings you in on a beam of good faith.

It is hard, in the face of his contagious good humor, to believe he is physically impaired. But when Holland was seven years old he fell beneath the wheels of a trolley and lost both legs above the knees.

Since that heart-breaking accident forty-nine years ago he has never taken a step without pain, and he can stand on his artificial limbs only two hours without rest. Yet he manages to put in about sixteen hours a day of rich service to mankind.

"You don't overcome a handicap,"

Holland says. "You decide how much punishment you are willing to take—then match it with hope and endurance and ambition."

In the eastern states his name is a synonym for cheer and hope. Letters pour to him from weary, lonely and sick people—and he answers them all with cards, songs or visits. On 3,360 radio programs he has sung 33,000 songs in response to more than 300,000 requests. He has traveled over 275,000 miles visiting 6,000 homes, and countless hospitals and churches. There is no telling how many disabled veterans he has talked with and sung for.

Holland's success at creating the illusion that he is just like everyone else is due to the fact that his mother never pampered him on account of his disability. Fourth of thirteen children, he began supporting himself when he was fourteen years old. He opened a clothes cleaning business in Matoaka, Virginia, and burned up the first suit he tried to clean. His life was compen-



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sated at this point by a Methodist minister named John Eure, who was a former song leader for George R. Stuart, the famous evangelist. Eure gave Holland his first music lesson and left him with the desire to sing; he soon began studying voice.

Holland began walking when he was seventeen years old, primarily because everyone said it was impossible—including the manufacturers of his artificial limbs. He took his first steps aided by two canes, one of which he threw away after three months. His brother Walter says that Holland then began using the cane in his left hand so that his right always could be extended in the clasp of fellowship.

One day soon after World War I, he wired Martha Ledbetter, the girl he had fallen in love with five years before in Petersburg, Virginia, to meet him at Richmond. While there they attended an evangelistic meeting and Martha's eyes lighted as the song leader warmed the congregation with stirring old hymns.

"Here, Holland, is the work you should be doing," she whispered.

Holland did not agree, but three weeks later he was invited to become a member of an evangelistic association of the Methodist Church. He married Martha, and it is hard to say which of the two major incidents had the greater effect on his future. He became a singing evangelist in 1921, and with Martha's constant help and devotion he has enriched the lives of thousands of people.

During his first year as a singing evangelist, Holland appeared in Tennessee, Kentucky, Virginia, North Carolina and West Virginia, and though his meetings were successful he found physical comfort impossible at his various visiting places. Martha says that each time he came home he declared it was his last trip, but he managed to stick it out. After two years his reputation was established throughout the eastern states. During this period he had as many as 224 consecutive nightly meetings, and the torture he suffered was the price he was willing to pay for the privilege of his work.

While appearing at Pittsburgh's Mt. Washington Methodist Church in 1925 he sang over radio station KDKA, and then on station WCAE at Pittsburgh. On Christmas Eve of the same year Holland appeared over WRVA at Richmond and a few months later began a series called "Hymns in Song and Story." The following year the name was changed to "The Sunshine Hour," and today it is the senior program of its type on the air.

Holland's listener response exceeds that accorded any other feature on the station schedule. As WRVA is tuned at



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8:05 on Sunday morning, Holland might be saying in his vibrant voice, against a background of soft organ music: "... Prayer is the meeting place of God and man. Would you like to meet the Lord?" Then his robust tenor rings out:

"There's a garden where Jesus is waiting,
There's a place that is wondrously fair
For it glows with the light of His presence,
'Tis the beautiful garden of prayer."

Bertha Hewlett, who has played accompaniment for Holland during the entire 22 years "The Sunshine Hour" has been on the air, says he can pack more good into a day than anyone else she knows. Holland's listeners look upon him as a banker, employment agent, domestic relations judge, real estate man and spiritual confidant.

While recovering from a painful circulatory complication in 1941 Holland heard the radio blare Pearl Harbor news. He wrote the government that he was available for volunteer work. Getting no encouragement from government agencies, he and Martha decided they would work it out in their own unorthodox way. They began contacting chaplains at hospitals and made their first visits to the Veterans Hospital in Johnson City, Tenn., and to Fort Story, Virginia. Later they

visited practically every hospital in the eastern United States. As usual, Holland performed these services at his own expense, paying his way on meager earnings from evangelistic work.

He keeps his shut-in list up-to-date and sends cards on birthdays and anniversaries. He spends his entire Christmas visiting hospitals, taking gifts and singing to crippled children, and visiting old folks who are left without families. In one of the hospitals on Christmas Eve Holland saw a little Negro boy who was desperately ill. After singing several songs for the little fellow, and talking gently to him for a while, Holland asked him what Santa Claus was going to bring him.

"Santa Claus don't come to see me. He never has," the little boy replied.

"Well," Holland told him, "you just tell me what you want; he'll bring it."

"Are you Santa Claus?" the sick boy asked hopefully.

"No, but I can get a message to him," Holland answered, and left the dark pain-dulled eyes flooded with tears of joy.

As Holland made his painful way down the hospital corridor, the nurse called him back; the little colored boy had something else to tell him.

"Mistuh," the misty-eyed boy summed up, as Holland Wilkinson re-entered the room: "maybe you ain't Santa Claus, but you sho' is a 'Jesus man'!"

LYLE HAYDEN

(Continued from page 8)

of melons, vegetables and fruits. He explained to the one-crop farmers that in these foods lay the secret of health. He saved seeds to distribute to anyone who wanted them—but the traditional peasants refused to plant them.

The men built two livable, economically constructed houses; no one could be induced to imitate them. They introduced a breed of poultry that laid more and bigger eggs; the natives refused their offer to swap hen for hen. When they sprayed every house and building with DDT, killing virtually every fly, mosquito, louse, flea, bedbug and even scorpion, the only response from one disgruntled farmer was a protest that they had made it impossible for him to harvest his crop. "I sleep, afternoon time," he said. "No flies bother. I wake up supertime."

Nothing short of a miracle could stir these listless people. Hayden searched for one. Iran is chiefly a mountain-ringed plateau about 4000 feet above sea level, about one fifth the size of the United States. Most of the 15 million inhabitants are farmers who succeed or fail according to the

amount of water they trap flowing down to them from the mountains. Hayden's five villages drew their share from a stream supplying 79 others. The water was so precious that every one of the 84 villages employed guards to patrol the river bank and see that no neighbors threw a log across the ditch and diverted the flow to themselves.

Studying the countryside in criss-cross excursions in his jeep, consulting local experts and applying his own practical knowledge of geology, Hayden became convinced that quantities of untapped water lay deep underneath these villages. The peasants shook their heads. Their wells already went down 15 feet to a one-foot layer of muddy water which they dipped out with a bucket. They said they couldn't dig deeper.

In Teheran, Hayden found Jack Richards, a Texas Irishman who had come to Iran with American contractors and stayed on to be an itinerant welldriller. Richards lived for months at a time in country sections, spoke the language, liked the people. Taken back by Hayden, the big Texan examined the surrounding terrain with a practiced eye and guaranteed to strike water in two different villages.

Hayden immediately asked the Near East Foundation for \$4000 to dig two wells. Always poor, the Foundation just did not have it. But the president personally gave half the needed amount and Richards undertook to dig one well, at Gala Nou.

Loading his crane and Diesel-operated motor on a five-ton truck, Richards transported it to the village and the two men started work. Both were convinced that at around 50 feet they would hit a layer of gravel abundant in water. But at 75 feet the shaft still showed nothing but clay. Day after day they sweated under the hot sun. When they finally struck water, they had drilled down 189 feet.

Hayden applied to the Persian Ministry of Agriculture for a pump. The only one available was second-hand, in rusty storage 400 miles away. Making his way over rutted roads, pitching tent at night and living on what he was able to buy from farmers en route, Hayden found the pump and returned to Gala Nou. When installed, it pumped a regular and bountiful supply of 15,000 gallons of water an hour.

The skeptical Iranians, however, remained unconvinced. Their wells always flowed freely at first, they said, then became muddy. So would this one. For days they squatted on their haunches around the pump, waiting to see it go dry. It took a month to convince them. Then almost overnight Hayden became a local hero. Now, when he talked, the peasants listened. He talked first about the *umbars*, the centuries-old communal underground reservoirs in which they stored water each spring for summer use. Every one he had examined was contaminated.

Hayden constructed a simple filter, a long box containing a layer of large rocks covered with pebbles and topped with sand. Placed where the water flowed from the ditch into the *umbar*, it kept out larger impurities. Inside, to filter out bacteria, he built a wall of unglazed brick. Water seeped through this wall at a rate that filled the reservoir in two to three hours. Tested by technicians from the Pasteur Institute, it was pronounced uncontaminated and excellent for all uses. No sooner was it finished than the people of the four other villages equipped their *umbars* with filters.

Hayden next talked about malaria, which caused so much sickness and cut farm production so drastically. At his request, a Navy medical unit took tests of 489 persons in the five villages; 82 percent had the parasite in their blood. Hayden's next step was to hire a young man to do nothing but war on mosquitoes. He straightened irrigation ditches to eliminate breed-

(Continued on page 116)

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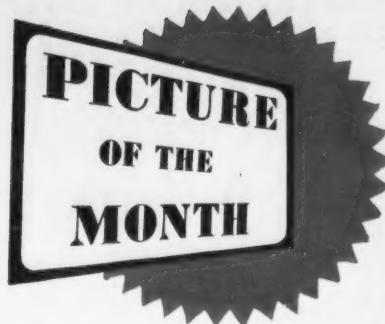
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Film Reviews and Ratings by the
PROTESTANT
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IT IS not often that a film produced as a sequel to another achieves the same quality, either in content or production. In the case of "Jolson Sings Again" (Columbia), which begins where "The Jolson Story" left off, the new production surpasses its predecessor at every point. One of its interesting phases is that this film tells how the first one came to be.

A man who, like Jolson, has won public adulation only to find himself later forgotten and unwanted, suffers a tremendous emotional set-back. He grasps at straws to boost his ego and to compensate for his disappointments. The script takes note of these symptoms through the concern of Cantor and Mother Yoelson (Ludwig Donath and Tamara Shayne) for their son's pursuit of worldly pleasures. The family relationship is warm and deep, but never falls into sentimentality. When the mother dies and Jolson returns to the family home, he finds his father in the dignity and faith of his religion, pouring out his soul in worship and supplication to God: one of the highest moments of the film.

This seems to be the turning point for Jolson. He sees the value of the unselfish life and goes on tours over the globe—to entertain our service men. The old joy of the performer returns, with a difference; now he is happy mainly because he is procuring pleasure for others—the secret of true contentment. A refreshing love element evolves when he meets an Army nurse (Barbara Hale), whom he later marries. It is through her courageous attitude toward life that his interest in singing is renewed, that contacts are made which bring about the making of "The Jolson Story."

"The Jolson Story" was a huge success, as box-office reports show. We believe that this "story behind the story" is due for even greater appreciation. It fills most of the requirements for a family picture: its emphasis is on the desirable, honest, decent, unselfish phases of family life. It passes up as unworthy or unimportant all phases of sophisticated living. There is a complete absence of drinking and so-called "high life." The feature, to us, is the dignity of the individual who finds

"Jolson Sings Again"



After the death of his mother, Al Jolson (Larry Parks) returns from a season of dissolute living to find his father at the synagogue, deep in prayer.

his way through difficulty, to a sound re-adjustment to life and circumstances.

The music embodies many of the favorite songs in Jolson's repertoire and will prove a new delight to those who have enjoyed them through the years.

OTHER CURRENT FILMS

Audience Suitability Ratings:

A—Adults; Y—Young people 12 to 18;
C—Children under 12.

EDITOR'S NOTE: Except where so stated, these reviews are not to be construed as endorsements, either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

Films starred thus (★) are of exceptional merit.

★ROSEANNA McCOY (RKO) Based on a novel by Alberta Hannum, this depicts in epic style an episode in the Hatfield-McCoy feud. The feud, which had known a lull, flares again after both sides discover that a Hatfield and a McCoy have fallen in love. Several factors make this an exceptional film. The usual sneering portrayal of "mountain whites" has been carefully avoided. No glamor has been attempted in costume, setting or living. Excellent musical background; good folk dancing at a county fair; splendid choice of locations.

A, Y

TASK FORCE (Warner) A story of epic proportions, covering the years between the two world wars and up to the closing of the last one, this gives an honest account of the struggles and progress of the U. S. Navy in obtaining aircraft carriers and the part they played in naval

strategy during the last war. A gripping historical drama, combining a good story with official Navy films of many famous battles.

A, Y

THIEVES' HIGHWAY (20th Century-Fox). A strong indictment of racketeering in the produce market, this virile portrayal of criminal practices preying on honest trade is not for the faint-hearted but for those concerned with righting social wrongs. Because of its realism and the depiction of some phases of low life, it requires mature evaluation. Contains some cruel beatings, heavy drinking, much suspense; a frank exposé of unethical, criminal and immoral situations.

A

SWORD IN THE DESERT (Universal-International). The conflicts attending immigration to Palestine in the years preceding the establishment of the State of Israel are depicted with dramatic impact. While this is an excellent production, with good dialogue, fine acting and sustained interest, and while we have been concerned with the tribulations of refugees trying to reach their "promised land," we feel that this is not the time to prolong or revive animosities. The treatment is too one-sided.

A, Y

BORDER INCIDENT (MGM). A serious inquiry into the shameful practice of smuggling Mexican laborers into California and exploiting them as cheap agricultural workers. Very superior photography and strong direction are expended on this dramatic story. Brutal and tense action is contrasted to the laudable desire of the U. S. and Mexican governments to cooperate in the suppression of a great evil. **A**

EVERYBODY DOES IT (20th Century-Fox). The tribulations of a young soubrette (Celeste Holm) with singing ambitions and her husband (Paul Douglas), much in love with her, who cures her from having a frustrated artistic career by nearly achieving a real one for himself. Most is made of all humorous situations; subtle comedy is achieved, only occasionally lapsing. It is rather comforting to find a husband and wife consistently—if blunderingly—in love with one another. **A, Y**

IT HAPPENED IN EUROPE (Lopert Films). Written, directed and produced in Hungary by Geza Radvanyi, this picture is sponsored by the Film Division of the United Nations. English subtitles make it easily understandable. It concerns itself with the condition of roving bands of homeless children, after destruction of their homes and separation from dead or exiled parents. The depiction of war's horror, bringing hunger and tragedy in its wake, should give American audiences much to ponder. **A, Y**

THE DOCTOR AND THE GIRL (MGM). The medical profession is placed under a powerful microscope in this tense drama exploring the difference between pride of background and career achievement with service for the good of mankind. **A**

THE GIRL IN THE PAINTING (Universal-International). The adventures of a British officer searching for a displaced girl whose portrait in an art exhibit intrigues him. The acting is natural, reaching often to real dramatic depth. The tragedies attending the conditions of D.P.'s are factually portrayed. **A, Y**

OBSESSION (Eagle-Lion). A psychiatrist who has planned "the perfect crime," to do away with the object of his wife's indiscretion, is thwarted by Scotland Yard. A surprise ending carries quite a sting. Some typically British characterizations, London settings, consideration of murder from a dispassionate standpoint, make this an interesting crime-mystery. **A**

FATHER WAS A FULLBACK (20th Century-Fox). A humorous story of a university football coach coping with a losing team and the growing pains of his adolescent daughters. Proper emphasis on good family relations; good acting by a well-chosen cast. However, some incidental drinking and gambling on a game by the head of the house are unnecessary. **A, Y**

SONG OF SURRENDER (Paramount). According to this story, there were people at the beginning of the 20th century whose attitudes toward womanhood were similar

to the most intolerant ideas of the 18th century New England. The story idea is too grim and darkly romantic for the time depicted. Acting generally good, though not always convincing. Chief redeeming feature: the enjoyable music. **A**

WHITE HEAT (Warner). A morbidly exciting crime drama in which a paranoid (James Cagney) seeks to fulfill his mother's ambition to "make good" in crime. The story is weak as a crime corrective in that all the criminals escape arrest and legal judgment by being shot. Though well and convincingly acted, the whole social approach is wrong. **A**

SPRINGTIME IN PARK LANE (Eagle-Lion). Cleverly directed comedy of manners, kept on a light and entertaining plane. **A, Y**

CHICAGO DEADLINE (Paramount). A newspaper reporter (Alan Ladd) in search of a story turns out to be a smart detective in tracing a series of crimes. Brutal fights, suspenseful chases, several murders. Emphasis is on the sensational. **A**

I WAS A MALE WAR BRIDE (20th Century-Fox). This amusing story of what happened when an alien married a WAC and tried to come to the U. S. with her is entertaining, though occasionally sophisticated, comedy. **A, Y**

MAKE MINE LAUGHS (RKO). A vaudeville bill of humor and entertainment, on the whole. Unfortunately, two long and distasteful numbers ridiculing marriage, marring an otherwise wholesome presentation. **A, Y**

THE DEVIL'S HENCHMEN (Columbia). Interesting and credible crime picture, set in a background of harbor and dockfronts. Features an insurance detective (Warner Baxter) assisting the police in apprehending a gang of thieves. Well directed and photographed. **A, Y**

WITHOUT HONOR (United Artists). Melodrama based on marital deception and infidelity. Tries to show that forgiveness can encompass any offense and renew confidence, but fails to be convincing and entertaining. **A**

DOWN MEMORY LANE (Eagle-Lion). A cavalcade of excerpts from old films, including sketches by Bing Crosby, W. C. Fields, the Keystone Kops, Mabel Normand, Ben Turpin, Gloria Swanson, and many others. **A, Y, C**

Definitely Not Recommended

ABANDONED (Universal-International). A vicious and brutal depiction of the illegal adoption racket and the "black market" in babies, this may have been meant originally as an exposé. But it deteriorates into sadism and inhumanity. Showing the leader of the "baby ring" gaining the confidence of unmarried prospective mothers by offering them a Bible, with a word of what it can mean, will be resented by everyone who loves the Bible. **A**

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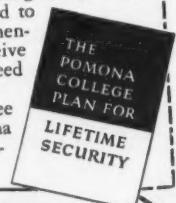
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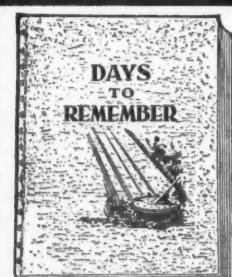
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WHAT THANKS HAVE YE?

(Continued from page 27)

place and opportunity he has, but occasionally I get an inkling which makes me aware of how fortunate I am and of how grateful I ought to be. One such inkling came when not long ago I heard Dr. Hiram Frakes, one of a great host of indomitable home missionaries at work among the people of the Kentucky mountains. He was contrasting the material, social and economic privileges which most Americans enjoy with those possessed by the mountain-folk.

He said that when he began his work nearly three decades ago he took a mountain lassie for a visit to the modest parsonage. It was her first trip outside the primitive environment of mountain life. The girl was immediately entranced by the marvels of American homes. She flicked the switch for the electric lights as though it were a magic button. She stood spellbound before the kitchen sink. When she went upstairs and saw the bathroom, she turned to Mrs. Frakes and said, "What are you doing with that horse-trough up here?" And later, when she was shown the heater in the basement, she cried in ecstasy, "What a still my pop could work in there!"

And yet, marvelous as all the comforts and trappings of modern life are, we so frequently underestimate their significance and riotously misuse the ease and leisure they bring us. If the contrast is at all striking between ourselves and the mountaineers of the Appalachians—and here the contrast is essentially on the plane of material advantages—what is the contrast between ourselves and the impoverished and suppressed peoples of Europe or Africa or Asia?

It all goes to prove how richly I have received of God in my bourne of time and space, and how terribly in earnest I ought to be in living out my obligations to both God and man in this pin-point moment of eternity called "now."

I could go on listing great and fundamental causes for being thankful to God when I break bread this Thanksgiving Day, and I presume you have already far out-distanced me in your efforts to calculate the measure and fullness of our thanks, but I have said enough to indicate one paramount fact which I will express in the form of an axiom: "Thanksgiving is evidenced best and most truly in unstinted thanks-living."

This means that we have rightly given thanks to God only when we have so lived among men that they are motivated into thanking *us*, as well as God, for our goodness and our selfless works in their behalf.

Jesus expounded this thought with profound insight by saying, in effect, "I'll know how much thanks you really have for God when I know what thanks you already have from men. For if you love them which love you, what thanks have you? For sinners also love those that love them. And if you do good to them which do good to you, what thanks have you? For sinners also do even the same. And if you lend to them of whom you hope to receive, what thanks have you? For sinners also lend to sinners, to receive as much again. But love your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and you shall be the children of the Highest: for He is kind unto the unthankful and to the evil."

I need hardly say that Jesus is here expounding the basic law of thanksgiving: that men are thankful simply because God is so abundantly generous toward all His children; they cannot help being thankful and they proceed to prove their thankfulness by a multitude of good works. And Jesus says, further, that we must give to others as God gives to us, or somehow our thanksgiving, whether at the Lord's Table or the Thanksgiving table, will give forth a hollow sound. We must, in short, "give good measure, pressed down, running over . . . for with the same measure that we mete withal it shall be measured to us again."

It is not difficult to think what Jesus had in mind when we consider the situation about us in today's world. We can take any angle we please: the religious, epitomized in world missions; or the economic, symbolized in reparations and Marshall Plan subsidies; or the social, dramatized by CARE and other forms of overseas relief and community welfare. The point is simply this: we will get no thanks from men anywhere in our desperate world if we do and say just as much to and for them as we expect them to do and say in turn for us.

If, however, we are determined that our thanksgiving is not to be a mockery before God and a repudiation of Christ's memorial until He come, we will deepen within us the passion to do something magnanimously and selflessly and minus ulterior motive for the peoples in need about us, not that any thanks shall then accrue to us, but that then we shall have turned our thanksgiving into thanks-living and shall have become to God a cause for unbounded gladness. THE END

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me and help pull him out."

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Farmer: "Why can't he walk out?"

Stranger: "He fell in head first."

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Policeman (after the collision): "You saw this lady driving toward you. Why didn't you give her half of the road?"

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Food Conserver

Prof. of Zoology: "What insect lives on the least food?"

Bright Pupil: "The moth. It eats holes."

Double Check

Walter was going to have a party, and his mother insisted on his inviting, among others, a neighbor's boy with whom he had had an argument. He finally promised he would do so, but on the day of the party the neighbor's boy failed to turn up.

Walter's mother became suspicious. "Did you invite Charlie?" she asked.

"Of course I did, mother. I not only invited him to come, I dared him to."

—*The Builders.*

Fair Enough

It was during a big sale, and tempers were getting frayed.

"If I were trying to match politeness," said one customer, glaring hard at a saleslady, "I'd have a job to find it here."

"Have you a sample?" the saleslady asked.

Problem

Joe: "Professor, this formula will dissolve absolutely anything."

Professor: "Very interesting. What are you going to keep it in?"

Papa Knows Best

It was homework time in the Smith house, and Mama was coaching little Benny in his arithmetic.

"Benny," said she, "tell me how much is seven and four."

"Twelve," replied Benny.

"For shame!" said Mama.

"Now, now," spoke up Papa. "That's not bad for a little shaver. He only missed it by two."

Pleasant Discovery

Editor: "Did you write this poem yourself?"

Contributor: "Yes, every line of it."

Editor: "Then I'm glad to meet you, Edgar Allan Poe, I thought you were dead long ago."

—*The Watchman-Examiner.*

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THE WALTERS

(Continued from page 22)

Wasserman test and delivers the report. Then he makes sure the future father and mother understand what marriage is about.

McPherson is a friendly town where villagers speak to strangers promptly and cordially. There are different denominations but considerable tolerance. Every Wednesday Dr. Walters, who is a Free Methodist, lunches at the town's best coffee shop with Burr Miller, local bookseller and printer, who is a Congregationalist; Mendall Miller, president of Central College; Russ Anderson, Lutheran and lawyer; and occasionally the mayor, a visiting minister, and other guests on occasion.

In the home the father is still the family's best photographer, and some of his black-and-whites taken recently in Rocky Mountain National Park were recently bought by a church paper of his denomination for cover use. But Stanley and Richard both take good pictures too, and they have their own cameras and their own chemicals and trays kept separate from their father's in the common darkroom. Any one of them can give a lantern talk with some of the family kodachromes.

Stanley, 6 feet 1 inch and erect, works in the college printshop, takes part on occasional Sunday afternoons in a gospel team which visits the local jail, and, besides being a pianist of ability, plans to become a medical missionary.

Richard is deep in scouting, is a mimic and master of parlor tricks, and is an orderly chap. For example, where Stanley is big enough to earn spending money by washing cars, his father's as well as the neighbors', Richard receives an allowance. Each week's stipend is paid over only on presentation of his account book, showing in double-entry the amounts received and the disbursements.

Margery started in kindergarten this fall. She already thinks nothing is beyond her abilities, and keeps up with her big brothers as long as her snappy brown eyes will stay open. She greets her dignified physician-father with "Hi, Gorgeous," and hands her brothers as many admonitions on good manners as she receives. Geneva Walters has a strong sense of maternal duty and consistently declines many activities outside the home to have more time for moppet Marge.

The father meanwhile continues his studies even as he continues to teach. Outside the medical field, he reads everything available in the field of pastoral counseling and has himself written on the subject.

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His faith is that of a student of physiology who respects science—in its rightful place—and who has dug and studied and built to erect his own religious beliefs. Many a sincere and earnest young man or woman has asked him: "How about this evolution business? Doesn't it dig the ground out from under the old-fashioned religion?" Dr. Walters tells them that what science proves by means of its "pointer-readings" and what some scientists embrace as their philosophy are two widely different things. He himself sees no conflict between a devout religious faith and scientific truth when both are clearly understood. To him, religion is something that can be understood only by individual experimentation.

For three years Dr. Orville S. Walters has set himself a pattern of post-graduate study: a week or two every six months of specialized clinical training in his favorite subject, which is the heart. He has lately been taking the lengthy three-part examination of the National Board of Medical Examiners.

With these exams to his credit, Dr. Walters will be qualified to practice medicine in practically any of these United States and many foreign countries.

In the meantime, the Walters sit together as a family in church, share joint activities on Sunday afternoons, build their home to be a fitting frame for their three growing children. Without leaving their town of 8,000 they spread good cheer. Homesick college students covet a chance to drop in for a visit. Returning graduates bring their babies and say thank you for counsel received at the right time. Distinguished visitors to the college are familiar with the Walters' guestroom.

A few years ago the Walters nearly moved to China. In view of the state of flux in that area, they feel now that China would have been a mistake. But some day they may well say goodbye to security and comfort and take up the uncertain work of missionaries, he as a preacher-doctor, she as a woman of the church.

Whatever they do will be done thoughtfully, with eyes fully open, and with no regrets. They travel content in a favorite verse, Moffatt's translation of Romans 8:28, "Those who love God . . . have his aid and interest in everything."

THE END

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Get Carter's Pills at any druggist for 33¢ today. You'll be grateful the rest of your life.

LYLE HAYDEN

(Continued from page 107)

ing places in stagnant corners; he rooted up tall grass, rotting in water ways; he sprayed ponds with kerosene and drained stagnant pools. In ten months, the malaria rate dropped to less than ten percent. A bearded elder stopped one of Hayden's workers and pointed to a dozen burros grazing in the pasture. "Last year," he said, "these donkeys plodded all summer long carrying those who trembled with hot and cold to the hospital at Palashth. In all my years I never saw so many well people in my village."

The natives listened now even when the American talked chicken breeding. Of their own accord they brought their own cockerels under their arms and swapped. Eventually, Hayden's flock multiplied from the original three to more than 1000 plump and healthy fowl, while hundreds of farmers in more than 30 villages were raising more and better chickens and eggs.

Slowly Hayden's fame spread beyond the orphanage property, and a few private landowners undertook to help improve the tenants' lot. Amir Birjandi, an enterprising Moslem educated by American missionaries, owner of several thousand acres tilled by 500 farmers, asked Hayden for a teacher and provided a school building, supplied medicines for a visiting nurse and then demanded only two-fifths of his tenants' crop instead of the three-fifths to which he was legally entitled. At harvest time he was amazed to receive more wheat than before. He sought out the village mayor for an explanation. The dignitary deferentially lifted his black hat and replied, "Our people do not feel right about stealing from a good master."

Encouraging as this was, Hayden knew that he had barely scratched the surface. In such a backward land the only way to develop the individual man is to improve his education and his methods of farming. As Hayden knew from years of experience at home, this requires rural leaders, men like our own county agents who are trained experts in agriculture.

In Teheran he found three well-educated young Persians eager to work with an American. But installed in village mud huts, working as Hayden did as carpenters, farmers or mechanics, they lost face. The chasms that separate the classes in Iran are as vast as the ignorance that inspired them. No educated man works with his hands; he tells others what to do.

Only one city boy was able to stick it out. Ferdoun Shaybani, a young graduate of American College in Teheran, was intensely interested in

improving the conditions of his own people. For years he had taken correspondence courses from Cornell University and translated them to green and living crops in farm projects of his own.

Bringing his wife and child to Mazman, Shaybani opened a free school in the mosque, where he began to teach 20 children reading and writing. Night classes he filled with about the same number of farmers. Teaching phonetically in 16 lessons, each one of which the illiterate peasants mastered in from ten minutes to half an hour, he shook them out of their lethargy. For the first time in their lives they were seized with an enthusiasm for learning.

GAINING the people's confidence and gratitude, Shaybani became Hayden's twin support on the bridge that was spanning the centuries in Iranian fields. If before class the farmers worried over the blight in the wheat fields, the teacher organized a trip to the American's demonstration crop where it was under control. If one man was absent because of the fever, Shaybani used the opportunity to remind them of the dangers lurking in pool-forming leaks in the irrigation ditch. He never lacked volunteers to clean up the mosquito-breeding places. One of the first "books" they read was his own hand-printed pamphlet, "How to Use DDT."

The Minister of Education asked Hayden to organize the extension of this practical kind of instruction to other villages. The minister agreed to provide teachers from Teheran. Hobbed by class-consciousness, however, those qualified were so unsatisfactory that Hayden initiated a new system; he offered a teaching job to any young villager who could read and write. The successful candidates were graduates of Shaybani's night class.

Paid a monthly \$30 by the government and an additional \$5 by the Near East Foundation, these former shepherds, camel-drivers and wheat-raisers taught their neighbors, with the zeal of converts, what they themselves had learned only a few weeks back. Taking a cue from the famous educator Dr. Frank Laubach, they plunged into a system of "each one teach one." Adults in night classes finished their first book in eight weeks. Before they were permitted to enter the second course, each had to agree to teach a friend or neighbor what he had learned in the first.

Private tutoring went on in the shade of mud huts, in tea shacks and in the open fields. One day while walking along a path inside the village wall, Hayden heard musical voices from the other side. Quietly climbing to the top, he witnessed a

scene that charmed him. Two youthful shepherds and a shepherdess were completely absorbed in playing the card game which Shaybani used at school. The girl held up a pasteboard on which was written a new word. The boy who was first to call it out added it to the collection in his lap so that when the deck was exhausted the one with the larger pile was the winner. Those which neither student knew were kept separately to discuss with the teacher that night. It was a new sight in that part of the world.

One day a week the young school men came into Mamazan for teacher training, which included such practical instruction for a course in hygiene as covering open wells, constructing sanitary latrines and eliminating head lice.

The Near East Foundation sent help to Hayden and his Iranian staff in the person of 32-year-old Theodore Noe from North Carolina. Under their direction the teacher-trainees set out and cultivated a scientifically planned vegetable garden, then had their own students plan and tend similar community plots in each village. These ruler-straight gardens in turn became models, so that as a direct result families in every village grew vitamin-rich curly lettuce, sweet carrots and juicy red tomatoes.

In summer school these denim-clad young agricultural extension agents learned to operate and repair the tractor, plows, harrows, seeder and combine harvester-thresher used on the demonstration tract. Deep plowing proved the greatest single boon to crop cultivation introduced for centuries. Whole farms are being rejuvenated simply by turning over their own sub-soil. Now that a number of young men are learning to drive and care for these machines, progressive large-scale farmers are buying them.

Today even a casual visitor driving across Iran's central plateau can see the difference that the patient industry of Lyle Hayden has made in the countryside. Flocks of healthy white chickens; streams of fresh cool water flowing down brick-lined canals; school-yards and compounds growing green-leaved eggplant, peppers, beans and sweet corn; romping, clean-faced children mark the dividing line between this and the rest of rural Iran. Mamazan is the hub of useful activities radiating into nearly 50 communities. Nearly 1000 youngsters who three years ago had no hope of learning to read and write are receiving a practical education. More than 500 farmers are going to night school. Three other training centers modeled on the one at Mamazan are starting this fall to show people in scores of other communities how they too can help themselves to better living. END

We Cannot Keep SILENT

One of the ministries of THE SUNDAY SCHOOL TIMES is to "earnestly contend for the faith which was once delivered unto the saints." Consequently we cannot keep silent and permit the nation-wide advertisements of the Roman Catholic Knights of Columbus to remain unchallenged.

Early this winter four articles written by DR. J. B. ROWELL, pastor of the Central Baptist Church, Victoria, B. C., will appear in THE SUNDAY SCHOOL TIMES. Quoting Roman Catholic writers, and contrasting

them with Scripture, Dr. Rowell will expose some of the basic errors and heresies of the Romanist system. His subjects are as follows: "PAPAL SUPREMACY," "PAPAL INFALLIBILITY," "PAPAL JURISDICTION," "THE POPE AND THE KEYS OF THE KINGDOM."

Christians should know the facts and be ready to counteract the false claims of Romanism. If you desire to be a witnessing Christian, know these dogmas which draw people away from salvation by grace.

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LADY NICOTINE

(Continued from page 23)

acute nicotine poisoning—the dizziness, nausea, vomiting, diarrhea, clammy perspiration, and prostration which come largely from the poisonous effects of the nicotine. It acts particularly upon the ganglion cells of the involuntary nervous system controlling the circulatory system, internal organs, and special senses such as sight and hearing. Medical students in the pharmaceutical laboratory often watch these same symptoms develop in etherized dogs after injections into their blood stream of the dissolved scrapings from a foul pipe stem. And by repeated injections, they can watch the irritation and eventual paralysis of the brain cells which precede death.

These are the immediate effects of nicotine which often plague the novice after his initial indulgence. They arise from the irritating effects of the nicotine on the nerve cells. Repeated or habitual poisoning through months of smoking may lead to partial paralysis or deranged functioning of these cells which play such an important part in the control of all body organs and the vascular system. Thus may arise hyperacidity in the stomach, peptic ulcers, vessel spasm and coldness in the extremities, often even troublesome blockage of the blood supply to the feet and resulting gangrene, and finally the coronary heart disease in which nicotine is becoming strongly suspect.

Since months or years of smoking may be indulged in before these troubles come on—and then not in all who smoke—it has been difficult to make out a clear case against nicotine. It was therefore decided to attack the problem along a different line to see whether victims of these complaints smoke significantly more than the average person. To this end, people of all ages (above 20), both sexes, and all races in every census tract of Columbus, Ohio, were questioned as to their smoking habits. This provided a reliable basis for comparison with any other group under consideration.

Using exact mathematical methods of determining whether the differences are significant, it was found that men dying from cancer of the lungs and air passages in Cincinnati and Detroit had been significantly more addicted to tobacco smoking than was true with men of similar ages in Columbus. Their addiction was most abnormally high for pipe and cigar smoking—a point of added significance, since the type of more sluggish burning tobacco increases the irritating tarry substances which produce cancers so readily in experimental animals.

Patients hospitalized for active tu-

berculosis were found to be significantly more addicted than normal to cigarette smoking, but not to pipe or cigars. Since it can scarcely be true that more people would smoke just because they have tuberculosis, nor that smoking could actually implant the tuberculosis germ in the lungs, it must be that the long-continued chronic irritations from the cigarette smoke cause inactive infections to become active and destructive. Much the same situation was found also for pneumonia.

Careful studies of the death rates from these three killing respiratory diseases within Chicago (and several other industrial cities) showed a highly significant degree of correlation between each of them and soot-fall (a measure of air pollution). In Chicago alone, if the death rates from these three diseases in the cleaner suburbs could be brought to prevail over the dirtier industrial districts, there would be over 700 fewer deaths each year! That is a truly terrific price

1 1
Life is my college. May I graduate well, and earn some honors.

—LOUISA MAY ALCOTT

1 1
to pay for breathing smoky air! Yet it is probably no greater than the price paid by tobacco smokers for their semi-private form of air pollution.

This heavy price of urban air pollution was not suspected until recent years. The black smoke only meant prosperity and freely flowing money. High pneumonia and tuberculosis rates of the dirtier slum areas were attributed to poor nutrition, poor housing and the like. Now we know that cancers of the lungs and air passages increase along with pneumonia and tuberculosis, and that men are affected two to five times more than the women from all three diseases in the dirty districts. This may be because men breathe half again as much of the dirty air as the women, that they are outdoors in the polluted air more hours of each day, or that the percentage of men who add the effects of tobacco smoking to those of the coal smoke is over twice as great as it is for the women. Polluted air seems, then, to produce definite damage in the human air passages, no matter whether the polluting material be coal smoke or tobacco smoke.

When we come to the effects of the absorbed nicotine, the picture is even worse. Cincinnati men dying of coronary heart disease during 1946 and 1947 were abnormally addicted to smoking at all ages, but all victims below 41 years of age were cigarette smokers. Much the same was found for peptic ulcer patients. And



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Last month we sent a church in Buffalo, New York, a check for \$51.19 in payment of their participation in CHRISTIAN HERALD'S CHURCH HELP PLAN. The size of the check is not amazing, until we tell you it was accomplished by only 35 members. Obviously, they have enlisted the help of their friends. However, it does bear out the point that the size of congregation or group involved is not the most important factor.

If you are working for your Church Building Fund or some other project, the CHURCH HELP PLAN will enable your group to contribute regularly—every month.

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Over 25,000 churches have shown interest in the CHURCH HELP PLAN. Many of these are already receiving their monthly checks. We'd like to send you a regular check, so why not get started at once?

All you have to do is fill out and mail the coupon below. In the meantime, ask your fellow church women and their friends to include these products when making up their grocery lists. You'll be that much ahead by the time you receive complete information and materials for participation by return mail.

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thromboangiitis obliterans (the blood vessel disease which cuts off circulation of the feet) is limited almost exclusively to tobacco smokers. One of today's few reigning monarchs is thus afflicted.

Most disturbing in today's smoking picture is the prevalence of the habit among women during pregnancy and the nursing period. Some 2500 Cincinnati women who had borne their first child were questioned as to smoking habits. The percentage of smokers checked very closely with similar age groups in the Columbus survey (40 percent smokers in the 20-30 year group). Today breast feeding is considered important for the infant's physical and mental welfare, but the smoking mothers were found definitely restricted in this important function unless they gave up smoking at least four months before delivery.

Hints have also occurred in the course of this study that smoking by women at the time of conception increases the number of malformed infants—the poisonous action of nicotine interfering with proper development of the sensitive germ cells. This will receive thorough investigation in the months ahead.

SUNDAY SCHOOL LESSONS

(Continued from page 37)

These kings not only failed their people in their international policies, but they lived in lust and luxury. They were obsessed with the desire to build great palaces and public works. That was characteristic of Oriental kings and modern dictators as well. Jeremiah is denouncing this practice in our assignment—22:13, 14. They built to feed their pride and did not even pay the workmen their wages.

Zedekiah, weak-willed, and influenced by the last adviser to talk with him, revolted again and met an awful fate. His sons were slain before his eyes and then his eyes were put out and he was taken into captivity. During his reign Jeremiah was imprisoned for a time. Gedaliah, the next king, was murdered shortly after taking the throne. A group decided to flee into Egypt and though Jeremiah tried to dissuade them, they carried out their plan and took him by force with them. There in exile he probably died.

There is something gloriously Christ-like about Jeremiah. His career offers much of the pattern of the life of Jesus. Both had a deep sense of mission and both realized fully the presence of God. Both were driven from their home towns when they dared to speak God's Word. Both denounced the sins of the priests and religious leaders of the nation. Both warned of destruction to come upon

In Columbus and Cincinnati, 76 percent of men and 40 percent of women in their twenties are tobacco smokers. Such prevalence of the habit and carelessness of the smokers are compelling cities to legislate against the fire hazards involved in such buildings as department stores, theatres, etc. This may represent the beginning of effective group resistance against the habit, but what a commentary it is on human intelligence that such a beginning should develop first where property damage is concerned instead of where health is at stake.

A really intelligent line of action today should include strenuous efforts to prevent formation of the smoking habit among the country's youth—take away its glamor as the mark of the blasé and sophisticated individual by painting its health and economic hazards in their true lurid colors. Such education of the youth will face serious difficulties so long as the parents (especially the mothers) smoke, because example is always more potent than precept. Continuing bland acceptance of the situation by the majority of the country's doctors will also add greatly to the uphill character of the fight.

Jerusalem and the temple; these warnings were fulfilled by the invasions by Nebuchadnezzar of Babylon and Titus of Rome. Both were despised and rejected. Both wept over the fate of the city and nation they loved. It was given Jeremiah to share with St. Paul "the fellowship of Christ's sufferings and to be made conformable to His death." Jeremiah's life was no failure. True, he could not save his nation, but his life was dedicated to speaking for God. This he could do, bravely and persistently. Just as Christ turned defeat into victory, a cross into a throne, so Jeremiah did not fail because he did not fail God. And that is the supreme victory.

Questions:

What other servants of God, like Jeremiah, when called to some special task were reluctant? How did God secure their acceptance of His commission? Karl Barth said: "Preaching is an act of daring, and only the man who would rather not preach and cannot escape from it ought ever attempt it." Do you agree?

Note the boldness with which Jeremiah told Zedekiah of his doom in 37:17-20. What other instances in the Bible can you give of a like boldness by men of God? What was the secret of Jeremiah's boldness? Does this account for modern heroes like Bishop Ordass, Martin Niemoller and countless others who dared death for the truth as they saw it?

ONE MAN AGAINST...

(Continued from page 25)

"closing the door through bigotry and prejudice to equality of educational opportunity." And the President's Commission on Higher Education was even more forthright, flatly stating that "the quota system cannot be justified on any grounds compatible with democratic principles," and curtly concluding that "there has been too much tardiness and timidity" in doing something about it.

Neither tardy nor timid has been Jim Sparling. He's been in there slugging almost ever since, as a ten-year-old kid, his dad adjured him never to run away from a scrap. There is no record that he ever did, after the woodshed lecture.

He faced the fight of his career about five years ago while proxy of the Central YMCA College in Chicago. Back in 1936 he had turned down several better offers in school administration to take the presidency of this unique college. An urban institution, where it was said all races and creeds learned together, and under the sponsorship of a great Christian institution, Central appealed to him as an ideal place to invest his life.

And it was, for a time. He had fun, clearing the college of a \$75,000 debt inherited from its previous administration, raising the salaries of the faculty to a respectable figure, and generally lifting the college's prestige and expanding its services.

Then something happened to jolt this beautiful rapport. A young Negro student came into his office one day to object to being charged a gymnasium fee without being allowed to even step onto the gym floor. The news that Negroes were barred from gym and pool was distressing to the new proxy. But when he checked with the "Y" officials he found it was so, and they were of no mind to relax the restriction. Jim Sparling went back to his office with set jaw, called in every Negro student and refunded all "taxation without participation" fees. The next day he instructed his faculty to abolish all physical education activities until every student could participate. He went further and ruled that no college-sponsored social events could be held where every student was not equally welcome.

By this time the college's trustees began to realize that in this man Sparling they had on their hands a netty fellow indeed. Deceptively mild in manner and gracious in bearing, he nevertheless had a single-minded stubbornness that could be disturbing. His phobia for living up to a declared principle, literally and to the letter, was downright embarrassing at times. As practical-minded businessmen,

ONE MAN AGAINST...

(Continued from page 25)

"closing the door through bigotry and prejudice to equality of educational opportunity." And the President's Commission on Higher Education was even more forthright, flatly stating that "the quota system cannot be justified on any grounds compatible with democratic principles," and curtly concluding that "there has been too much tardiness and timidity" in doing something about it.

Neither tardy nor timid has been Jim Sparling. He's been in there slugging almost ever since, as a ten-year-old kid, his dad adjured him never to run away from a scrap. There is no record that he ever did, after the woodshed lecture.

He faced the fight of his career about five years ago while proxy of the Central YMCA College in Chicago. Back in 1936 he had turned down several better offers in school administration to take the presidency of this unique college. An urban institution, where it was said all races and creeds learned together, and under the sponsorship of a great Christian institution, Central appealed to him as an ideal place to invest his life.

And it was, for a time. He had fun, clearing the college of a \$75,000 debt inherited from its previous administration, raising the salaries of the faculty to a respectable figure, and generally lifting the college's prestige and expanding its services.

Then something happened to jolt this beautiful rapport. A young Negro student came into his office one day to object to being charged a gymnasium fee without being allowed to even step onto the gym floor. The news that Negroes were barred from gym and pool was distressing to the new proxy. But when he checked with the "Y" officials he found it was so, and they were of no mind to relax the restriction. Jim Sparling went back to his office with set jaw, called in every Negro student and refunded all "taxation without participation" fees. The next day he instructed his faculty to abolish all physical education activities until every student could participate. He went further and ruled that no college-sponsored social events could be held where every student was not equally welcome.

By this time the college's trustees began to realize that in this man Sparling they had on their hands a netty fellow indeed. Deceptively mild in manner and gracious in bearing, he nevertheless had a single-minded stubbornness that could be disturbing. His phobia for living up to a declared principle, literally and to the letter, was downright embarrassing at times. As practical-minded businessmen,

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they'd wanted only an able administrator who knew what compromise with realities meant.

Of course, they should have known. Jim Sparling's record as an impatient idealist was an open one. When a student at Stanford University, where he was superintendent of Christian Endeavor, he had fearlessly fought religious bigotry and the fraternity system. The mantle of his intolerance-hating father was firmly around his shoulders. But he really hitched it into permanent position when, as a faculty member and student counselor at Long Island University, he began to run into big-league discrimination against Jewish students trying to get into medicine, dentistry and law. A growing preoccupation with minority problems led him to a job as educational director at New York's Christadora House, a slum settlement on the lower east side. By now he knew that he had to put his energies where he could "do something deeply constructive about the growing tensions of American society." So, after a period as dean of men at Hiram College in Ohio, it was with this announced intention that he accepted the offer from Central "Y" College.

It was not until 1944, however, that the college board began seriously to worry about Sparling's one-track ideas on academic equality and freedom. In 1943-44 the number of Negroes and Jewish applicants began to mount. Wartime jobs were plentiful, and for the first time many young Negroes and Jews had money enough to match their yearnings for higher education. President Sparling was accepting all-comers; he even had taken in 100 Japanese-American students, refugees from the wartime West Coast evacuation.

The board members grew alarmed. In a closed session they passed a resolution to demand a census. The president was called in and asked bluntly: "How many Negroes are enrolled at Central?"

Sparling's eyebrows rose. "Frankly, I don't know. We don't count students that way."

"The board is running this college," the chairman snapped; "we have a right to know."

"You do indeed, gentlemen," Sparling replied quietly. "And if you insist, you shall have the information. But I should point out that if the figures are taken and not used, it is a waste of time. If they are taken and used, I shall have to resign. I'd prefer not to be a college president at the expense of young people of any race or creed."

The figures were taken, though no action was immediately forthcoming. But on April 12, 1945, the board lowered the boom. Sparling's resignation was demanded. That night one of

the board members stopped by. "Jim," he said, "this may be the opportunity of your life. Why don't you start the kind of college you want?"

Sparling replied: "Good idea. I'll think it over."

He got little time to think. For, when the news of his dismissal broke at the college, virtually the entire school resigned. The faculty conducted an investigation, voted "no confidence" in the board, and 80% of its members quit. A student mass meeting demanded separation of the college from the "Y," which was refused, whereupon a delegation representing the student body waited upon Sparling to say, in effect, "Well, where do we go from here?"

Jim Sparling, a bit dazed by the revolt his simple sticking to principle had birthed, realized that here he was: in possession of an intact set of ideals, a student body, a virtually complete faculty—and no college!

Without the remotest idea where and how he was to found his college, Sparling that night mailed a personal check for \$10 to the State of Illinois incorporating "Roosevelt College," named for one whose notions about equal opportunity and academic freedom seemed to jibe with his own and whose death had occurred on the day he was fired.

THE charter of the yet-to-be-born school made its purpose plain: "To provide a teaching faculty which shall be both free and responsible in the discovery and dissemination of truth; and to provide educational opportunities to persons of both sexes and of the various races on equal terms."

News of the venture reached the academic world, and, though the risks in joining a new college were many and teachers in demand everywhere, Sparling received more than 1000 applications for positions on the faculty. Those chosen signed their contracts on faith—without a building, a book, a piece of equipment or a student formally enrolled.

Quarters were finally found in an office building on the western side of the Loop, where elevated trains rattled past every few minutes. Sparling, and those of the faculty who had come on ahead, rolled up their sleeves and fell to remodeling offices into classrooms, wheeling used laboratory equipment and discarded books from other colleges and setting them up in labs and library, working against time to be ready for opening day.

Meanwhile, Jim Sparling had been scurrying around to raise funds, Marshall Field III and the Rosenwald Fund came through with \$75,000 each; and a \$100-a-plate dinner netted \$120,000 more. But, according to Jim Sparling, "the really big money" came

in \$1 and \$5 contributions from thousands of little people of all races who had been stirred by the sight of this man fighting to give their kids a break.

Roosevelt College opened in September, 1945, amid a fanfare of publicity. Not much studying was done on opening day; there were too many people milling around. Fathers and mothers of students getting their first chance at a college education had taken the day off from humble tasks, and these mingled freely with parents from more favored stations, bragging in broken but prideful accents about what their youngsters were going to make of themselves.

But from then on, faculty and students buckled down to work. Within six months Roosevelt College was fully accredited by the conservative North Central Association of Colleges and Secondary Schools—an all-time record for accreditation in that association.

For two years the young college struggled to fulfill its destiny in its crowded quarters, hard by the roaring El. Then the storied old Auditorium Building, on Chicago's swank Michigan Boulevard, became available. The hotel part of the building had been used as a servicemen's center during the war; the big stage of the auditorium itself, noted as one of the acoustically perfect theaters of the world, had been converted into a series of bowling alleys. Between classes, students and instructors came over to assist in restoring the old structure to something like its former grandeur—but with a new purpose. At the beginning of the third year, the college moved in.

For its fourth year, Roosevelt College started with an enrollment of 6085, and last June graduated the first students who came to it as freshmen. By now Chicagoans generally point to the college and its achievements with pride.

Dr. Sparling went farther than just creating a non-quota college and making higher education available at low rates for all persons. He has woven his theories of academic freedom and equality through the institution from stem to stern. At Roosevelt segregated fraternities are outlawed, and all facilities are open to all students alike. The personal dignity of any student—in the dormitories, in honorary societies, on athletic teams and at social functions—is precisely what the student himself makes it.

You'd expect that. What you might not expect is the unique pattern of administrative controls and balances which gives the college an unorthodox but highly workable "government by the governed." Overshadowed by the spectacular growth of the school and by the success of its non-quota policy, these features have gone almost un-

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noticed except in the academic world.

Completely new to big-college administration is the constitutional provision by which the faculty governs itself through a senate of 48 teachers elected by their fellows, elects six of its members to the 26-man board of trustees, decides on tenure and promotions, shapes the school's curriculum and molds academic policy generally. And even more singular is the statutory requirement that the president and deans must submit every three years to a faculty vote of confidence.

Unusual too is the composition of its board of directors. Jim Sparling reasoned that, since students represent all social levels, a college's trustees too should be a cross-section of the community as a whole. Roosevelt's board accordingly includes representatives of labor as well as management, the judiciary, the press and the profession. It is both interracial and intercredal. Its chairman is Harold L. Ickes. And supporting the directors is an advisory board comprised of such persons as Albert Einstein, Thomas Mann, Eleanor Roosevelt and Philip Murray.

Sparling makes no claim to have eliminated all prejudice—that's a tall order and will take time, at Roosevelt or wherever. What he has done is to deny it official recognition. And this without either lowering academic standards or creating serious sociological disorders.

With one third of the faculty and probably the same ratio of students coming from groups usually the targets of discrimination, it would not be surprising if there was an undue preoccupation with the problems of race. Such is not the case. While there are occasional flareups between individual and cliques, as at any school, members of all groups accept the others with a naturalness as complete as it is refreshing. Sparling and his faculty have nurtured this attitude with good result. When student politicians have tried to trade on their racial origin to gain votes, they have been soundly rejected by the student body. And when one faculty member was reported to be putting disproportionate emphasis on racial inequities, the faculty council called him in and gently reminded him: "We are interested in teaching human beings here, not members of one special group. This is neither a minority nor a majority college. It's just American."

Sparling has repeatedly rejected offers for scholarships for which only members of one or another minority group could apply—even though such scholarships were offered by organizations founded to aid minorities. Though nobody could be more sympathetic with their objectives, he is forthright in admitting that minorities and their champions often become as

prejudiced and discriminatory as those they criticize.

Nobody denies that radical groups have tried to crash in; it would be strange if they did not in a college committed to such aims. But they have been given short shrift, or have defeated themselves. For instance, a great hubbub was stirred up a year or two ago when a Communist was invited by a small group of students to come over and unburden his soul.

Sparling was urged to ban the speaker. He refused. The speaker came, went into his tirade, but when he got around to the familiar canard that freedom of speech does not exist in America, the students laughed him out of the room.

Such tactics are part of Jim Sparling's "bring it out in the open and let's look at it" technique for exposing radicalism of any kind. "Are we afraid of freedom?" he asks in mild surprise whenever anyone talks about suppressing agitators with heavy handed curbs. "Communism realizes that liberal democracy is its worst enemy," he says firmly. "Your Communist works most effectively underground. When he has to come out in the open and sell his wares in open competition with basic American democracy, his stuff looks cheap and he looks sick." He is fond of quoting the late Justice Holmes: "With effervescent opinions . . . the quickest way to let them get flat is to let them get exposed to the air."

WHAT concerns Jim Sparling most are those areas of American life that give America's critics ammunition for their attack. He is disturbed over the international misunderstandings that can grow from the gap between our preaching and practice.

But there are encouraging straws in the wind. Roosevelt College, as he puts it, "crystallizes in its own experience a nationwide movement toward reform." He gets immense satisfaction at noting the increasing number of colleges which are quietly dropping from their admissions policy the racial and religious considerations which frequently reserved their opportunities for "the best people."

Among those which have declared their intention to eliminate from their admission blanks all questions as to racial, religious and national origins are Wellesley, the University of Chicago, Loyola University in Chicago, and all colleges in the state of Oregon.

The University of Illinois Medical School has abandoned the requirement that applicants submit photographs. Officials of the University of Minnesota have put a ban on bigotry in all campus activities, and several colleges in Ohio have embarked upon a more liberal admissions policy.

New York State has enacted into law

the principle of non-discriminatory education, and both houses of the Missouri legislature have passed a bill to open all Missouri institutions of college grade to Negroes, whether or not there were institutions for Negroes offering similar courses. Maryland University recently opened its graduate school to Negroes; the University of Delaware now accepts colored students for both undergraduate and graduate study.

To one who has battled so long and ardently against discrimination, these victories are gratifying. But Jim Sparling is not mistaking skirmishes for the whole war. While it is next to impossible to get an accurate count, due to a natural reluctance to confess prejudice, he estimates that at least 75% of the country's liberal arts colleges and a much higher percentage of its professional and graduate schools are "quota schools."

But he thinks this war will never be won by resting the responsibility on the schools alone. The fight against prejudice is the nation's fight, and there are things every citizen can do to help banish the quota system.

Any aroused citizen can and should:

1. Reaffirm, first to himself and then to his neighbors, his belief in the basic American principle that nothing granted one citizen is to be denied another solely by reason of his membership in a racial or religious group.

2. Support those schools that have abolished quotas.

3. Learn whether the quota system exists in his own alma mater or tax-supported schools in his state—and, if so, raise his voice in protest.

4. Join efforts of civic and community groups seeking to abolish discrimination.

5. Oppose the setting up or continuation of quotas in non-educational institutions, such as clubs, professional societies, churches. For it is the "opinion pressure" created in non-educational groups which supports discrimination in schools as elsewhere.

Many a sincere educator has asked himself: "What would happen if we actually started to practice what we preach about academic freedom and equal opportunity in our colleges?"

Roosevelt College provides at least a partial answer. One thing it says is that the world would not come to an end, as some timorous ones seem to think; neither would higher education's roof fall in. Another is that prejudice is deeper rooted in the minds of our reactionary oldsters than in our modern youngsters, and sweeping it to one side like a broken test tube or a wornout text is not only possible but imperative. For, as Jim Sparling puts it, "Educational freedom, like any freedom, cannot be limited for any without in the end being destroyed for all." THE END

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Back Talk

LETTERS TO THE EDITORS

11/11/49

"Apostle of Bigotry"

TO THE EDITOR:

The article on Congressman Barden (Sept.) was a masterpiece. Barden definitely possesses qualities of character rare even among our so-called great men. It has been said that a great legislator is one who makes his decisions with an eye on the next generation rather than on the next election. Measured by this test, Barden is entitled to take his place among the great legislators of all time.

. . . The whole Protestant world should be proud that such a man lives and defends their rights against the Roman hierarchy.

Isle, Minn.

JOHN F. PALM

. . . You are to be commended for the timeliness of the article. Realizing something of deadlines, I am surprised that it could be included so soon after the Spellman-Barden issue. It has been encouraging to note the strong Protestant position the HERALD has been maintaining these past months. Continue to keep us awakened and aware!

Hastings, Nebr.

(REV.) ROBT. E. BUZZA

. . . Hope Cardinal Spellman will receive enough criticism to make him see his error, change his ideas and apologize.

Lansdale, Pa.

L.M.C.

. . . Congratulations on your stand on the vitally important question of separation of Church and State. As superintendent of a public school, and one who believes in the blending influences of the public school in making our nation great, I am extremely thankful for the great service you are rendering.

Jessup, Iowa KEITH W. VAN HORN

Church Statistics

TO THE EDITOR:

We have read again with interest your annual report in regard to American church membership ("State of the Church," Sept.). Personally, we have always thought that the important thing is church attendance, and we think the HERALD should compile and publish statistics in regard to such. We regretfully believe that you would not have much cause to be optimistic if you compared membership with attendance records.

Springfield, Ohio WM. A. BILIKAM, JR.

• Right you are, Reader Bilikam: attendance—and participation—are what really count. And we wish we might fulfill your request. It would be an interesting study—even if, as you suggest, it might throw a pall over our optimism. But the reason for our hesitancy in undertaking such a

task is not fear of losing our optimism so much as losing our minds. Ask the church statisticians!

. . . A great deal of publicity has been given to the number of Protestants and Catholics in the U. S. As you know, the Catholics include every member of the family. Why don't the Protestants do likewise? The Protestant figures would be very large and would be a fair comparison.

New York, N. Y. J. STUART HAMILTON

• That's one we've been plumping for these many years! So far, little luck.

. . . The confirmed membership of our Church (Evangelical Lutheran) is as stated by you—720,286 for 1947 and 757,352 for 1948. The percentage of our increase for 1948 is 4.8%. Why was our Church not listed before the Presbyterian (North)? We also note that the Disciples of Christ did not "chalk up an admirable gain of 9%" but actually 8.2%.

Minneapolis, Minn. A. J. BERGSAKER

• Church Statistician Bergsaker is right on one count, wrong on two others. The Evangelical Lutherans should have been credited with making the second best gain percentage-wise. We are sorry we were so "statistics happy" during that compilation that this slip-up occurred. But the E. L. was not 4.8% but 5.1%—even better. And the Disciples' stands at 9%. The difference in our figuring with that of Reader Bergsaker stems from our using the smaller figure as our base, while he uses the larger. That's the way our math instructor taught us to reckon percentages. Have we been doing it wrong all these years? When an able statistician like Reader Bergsaker checks us up, we begin to wonder!

"How Vile?"

TO THE EDITOR:

Have your anti-cigarette brigade try this one on their ukeleles, to a tune nauseatingly repeated nearly every hour over our radios: "How vile, how vile can a cigarette be? Give it a 30-second test and you'll see!" (Not copyrighted.)

Ravenna, Nebr.

LOUIS HIEB

Legally Incorrect

Referring to the Stella Owens story in your August issue, Federal officials may swoop down with warrants but not with "indictments." Right?

Aurora, Ill.

R. W. BOUSLOUGH

• Right! And thanks to Reader Bou-sough for correcting our fictioneer's legal terminology.

Labor Leader

TO THE EDITOR:

Congratulations to CHRISTIAN HERALD on its "Portrait of a Labor Leader" (Sept.) John Ramsay knows a dynamic Church should provide both driving power and guidance for the social changes needed in every congregation. He is tirelessly working to bring religion and labor to the realization that they really share a common goal—the Kingdom of God on earth.

Atlanta, Ga. (REV.) JOE RABUN

. . . We need more articles like it. If the Protestant Church does not take its responsibility in supporting and guiding the labor movement, we have no reason to kick if the Communists take over.

Hamden, Conn.

(REV.) CHAS. F. FULLER

Recognition—BUT!

TO THE EDITOR:

It is a flowery accolade for Dr. Albert Schweitzer which the religious press has given. And one cannot help being charmed by the great and brilliant humanitarian. But after one reads closely his biographers and his writings, it becomes very clear that Schweitzer believes that Jesus was not, could not be, the divine Son of God. . . . There is so much word-spinning these days, discounting theology, creed, doctrine. But when one spends a few cleansing moments with the Book which has perpetuated Christianity, one is jerked back to reality bluntly and promptly. "Who is a liar but he that denieth that Jesus is the Christ?" . . . Of course Schweitzer deserves recognition—but!

Durham, Calif. (Mrs.) HYLDA M. PIKE

Family Bookshelf

TO THE EDITOR:

A trumpet should sound for your new crusade to help America fight against the "falling standards" in our books. Have tried to get better books into our public library, and to no avail . . . I hope your Book Club will spread all over our land!

S. Pasadena, Calif.

CERTRUE L. BABCOCK

. . . I have just read your article "We Challenged an Axiom" (Sept.) and want to tell you of my experience with a big book club. I am an avid reader and joined this club thinking to build a library instead of buying so many magazines. The first two or three selections were fairly decent, but then things went from bad to worse. I wrote to cancel my membership. Promptly I received a letter saying, "We cannot believe you intend to stop buying books," and so on. Enclosed was a leaflet describing several new books, described as "daring," "sensational," "lusty tale." I underscored these words and returned the leaflet with this notation: "These are the reasons I want no more of your books." . . . Thank you for helping show publishers and others how wrong they were about the tastes of the American family!

Central City, Iowa.

(MRS.) DON HENDRYX

"Back Talk" continues on next page)

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Daretown, N.J. Mrs. H.R. HITCHNER

. . . Personally, the illustrations of stories catch my eye and enlist my interest to read. As a child I would read almost anything that was connected with a picture and that appeal still holds.

Council, Idaho MATILDA MOSER

. . . If we didn't see a few illustrations many a dandy little story would stay unnoticed. Some sort of picture stops our hand and I always say, "Here, Dad, this you must read." As far as we're concerned the HERALD is the one magazine we sure would miss.

LaSalle, Ill.

MR. AND MRS. HERMAN SOMMERFELD

* We asked for our readers' opinion on our illustrations. We got it—in a cascade of correspondence. The score was about 10 to one in favor of keeping the magazine's pictorial policy!

Good . . . Clean

TO THE EDITOR:

I want to express my thanks to you for publishing such a good, clean helpful magazine. My family has taken it for over forty years. I can remember when I was a child my mother reading the "Daily Meditations" and I enjoy reading them now.

I always like the good clean stories you have. I certainly use and appreciate the movie guide and have used it for recommendations to see or not to see and have always found the movies to be as you recommended.

Denver, Colo. MRS. WM. HOUCHEN

Conscientious Objectors

TO THE EDITOR:

I'm writing in regard to Mr. Voorhees' attack on conscientious objectors (August "Back Talk"). Conscientious objectors are human beings just like the rest of us and they err just like anyone else. Criticism has helped them; it has not left them weaker but on the contrary their convictions became stronger and clearer. They are men and women ready to stand for their beliefs. Some have gone to prison for their beliefs just because they refused to kill their fellow men.

Moundridge, Kansas ESTHER SCHMIDT

Compliments

TO THE EDITOR:

I say Bravo for the fine articles in recent issues concerning the advertising and sale of intoxicating liquor and of cigarettes!

Keep publishing these frank, truthful articles against such abuses. Surely the Christian people will all be with you. But the pity is—those who should read them won't.

Also I want to tell you how much I like the full-page scenic photographs with the lovely, appropriate verses that you have had in the HERALD. Mine do not go to waste, but are used in a scrap book for shut-ins.

Pasadena, Calif. ZORA B. HALL

. . . Congratulations upon your courageous editing of a most influential Christian magazine.

Sims, N.C. ESTA M. ATKINSON

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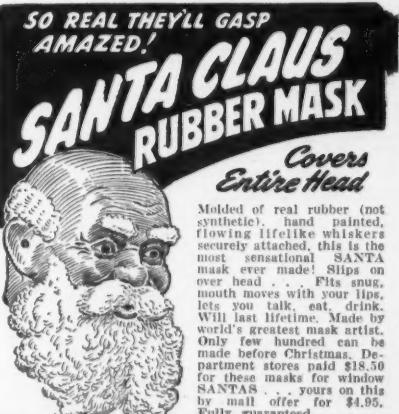


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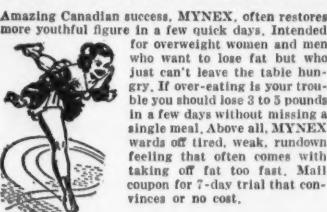
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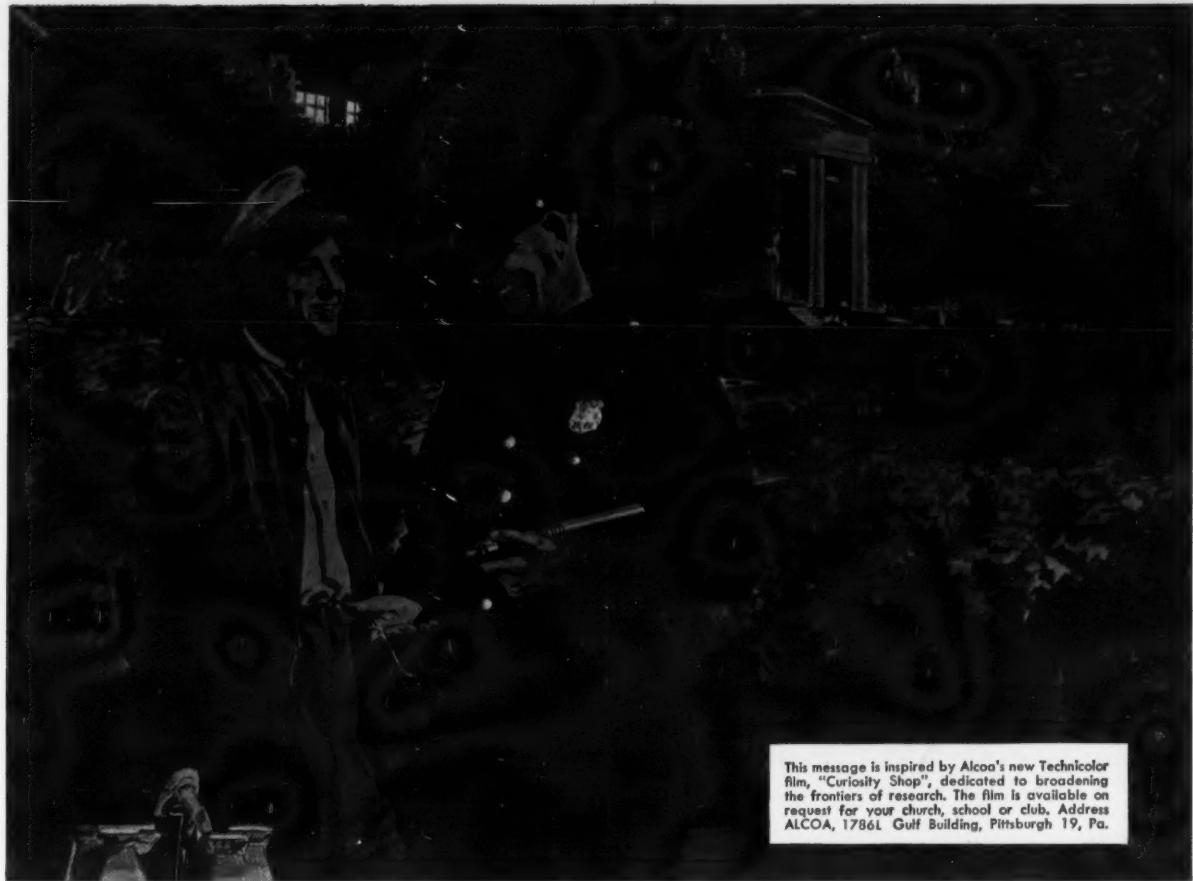
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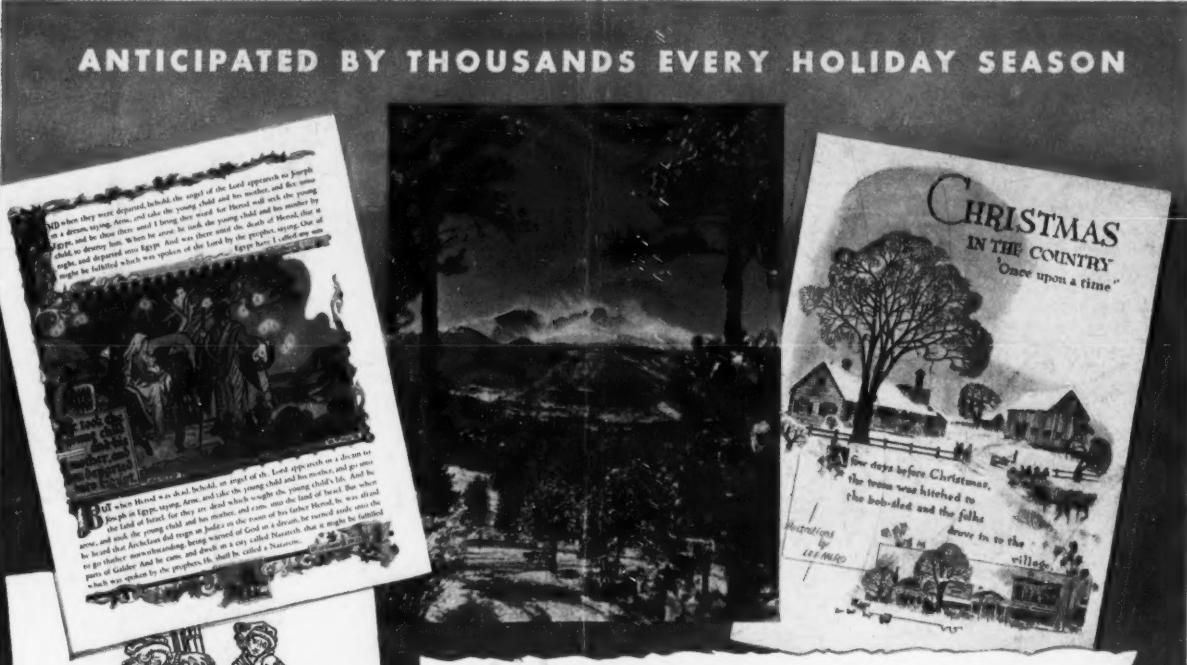
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